THE SPIRITVAL CONFLICT:

OR

The ARRAIGNMENT

of the Spirit of
Selfe-love and Sensuality,
at the Barre of
Truth and Reason.

First publisshed in *Spanish*, by the
Reverend Father *John Castaniza*,
a Benedictin Monk of
ONA:

Afterwards, put into the *Latine*,
Italian, *German*, *French*, and now
lastly into the *English Tongue*,
according to the Original Copy.

With many profitable Additions and
Explications.

The Second Edition

Job 7. 1.
Mans Life is a Warfare upon Earth.

AT PARIS, M. DC. LII.

BIBLIOTHECA·BODLEIANA·

Ephesians 6. 10, 11.

My brethren, be strong in our Lord, and in the power of his might,

Put on the Armour of God, that you may be able to stand against the Wiles of the Devill.

James 4. 7.

Be subject to God, resist the Devill, and he will flee from you.

Matth. 26. 41. Mark 13. 38.

Watch and pray, that you enter not into temptation.

1. Cor. 16. 13.

Stand fast in Faith, quit you like men, be strong, &c.

Hee shall not be crowned who fights not valiantly. 2. Tim. 2. 5.

A
Lively pourtraict of the
Spirituall Conflict.

To the right Reverend Fathers, Religious Dames, and devout Brothers and Sisters of the holy Order of Saint BENNET.

THIS little book is presented unto You; not because the Translator follows the epidemick custome which enforceth the complement of a *Dedication*; or expects any return of temporal profit from *you*; or stoops *you* to so low a Patronage,

nage, as to become Gossipps to this adopted child; (which are the vulgar ends of almost all presents of this nature, wherby the Receivers are rather engaged than gratified:) But meerly as an humble oblation of *Filial duty and respect*. For he pretends not to cast in his mite, or bring a gift to *your* spirituall treasury, but only to pay a little parcell of his larger debt, and to give *you* an account of some houres of his time, which he acknow-

knowledgeth should be *all* employed in *your* service. Besides, he but restores unto *you*, what was your own before, by another and a nearer title of *Confraternity*; and only new cloath's a *Spanish Monk* of St. *Bennet*'s holy Order, with *your English habit*, (a thing both usuall, and hitherto very successfull unto you,) hoping thereby to make him the better welcome; and not doubting but he will speedily, easily, and efficaciously insinuate him-

self into *your* affections, whose dayly practices have so great sympathy with his divine doctrine. For what are (or surely should be,) the continuall endeavours of a true *Benedictin Monk*, (and indeed of all devout Christians) but to quell and conquer *the world*, *the flesh*, *and the Devill*, according to the Principles of Truth; to subdue *sense to reason*; to make his very *passions*, (by taming them,) usefull, and his *affections*, (by fixing them upon the

right

right object;) instrumentall to the attaining of perfection; and to study *self-knowledg*, practice *self-hatred*, and persevere in *self-denial*? that *God* may be the sole possessor of his heart, the only mover of his affections, and the all-ruler in his whole man; having now no *self-will* left to hinder his holy operation.

And this is the only drift of this devout Treatise; which may therefore fully serve you and

(and all pious Pilgrims travelling to their heavenly home) for a clear glaſs, wherein *you* may ſee your own ſouls without flattery, diſcover your ſpirituall blemiſhes without partiality, learn the rare ſecret of rooting out vices, implanting vertues, improving all accidents to your beſt profit, and trimming up your interiours to your higheſt advantage for the ſweet entertainment of your beloved Spouſe, without overmuch pains or prolixity.

You are (I say) to look upon this small book, as upon a *Compendious summary* of Christian perfection; or as a little *storehouse*, well fraught with the Originall seeds and simples of all spirituality, from whence other devout druggists, cunning in compositions, have since furnish'd their larger shops, and extracted many ample and indeed some excellent volumes. But because *Art* is long, *Life* short; and this life is lent us to learn the *Art*

of

of living well; what pity is it, that our lives should be more spent in reading, than profiting; that men should take more delight in writing, than instructing; and that we must be forc'd to seek a few precepts in many sheets, which may be plainly set down in a few pages? Yet such is the strange itch of writers now a days, that the number of books wch are extant upon all subjects, seems to exceed that of the readers, whose arms may be as well tired in

turning over the vast multitude of volumes, as their brains confounded in studying them: So that it were to be heartily wished, that that grave *Doctors advice were now revived and followed by spirituall persons; which is, That they would only (or at least chiefly) betake themselves to the serious perusall of *some one good Authour*, for their Guide, Governor, and Conductor in the way of the Spirit; if they mean speedily, and securely

*S. Thomas of Aquin. who being asked, which was the speediest and best way to become learned? Answered, To read only one Book.

to

to arrive at their desired port of perfection. All other Books, should serve as certain solaces of their appetites, some changes of diet, or holy divertisements in devotion; but *this* (which they have advisedly made choyce of) should be their Souls Dayly bread, and the ordinary, familiar, and naturall food and sustenance which it should strive to chew and digest. *This* (I say) should be their *School of Defence*, where they are to learn the

the right *use of their Spirituall weapons*; how to Train, Muster, and Order the Army of their unruly passions and affections; how to stand upon their guard when an Alarm is given, or an assault made by their enemies; how to apply fit salvs to their sores, when they are worsted and wounded in the skirmish; and finally how to behave themselvs in all emergent occasions of troubles and temptations, or other accidents whatsoever. And

And though I presume not to propose unto you this Brother of yours, as a more absolute master in this Art, than your famous and renowned Abbots, *Gerson*, *Cisterius*, *Blosius*, and many other excellent and experienc'd Champions of your Order, with whom he will not enter into the least competition: Yet I may with *him* safely promise, that whosoever shall faithfully and perseverantly practise what he here prescribes, shall find this

In the 40. chap. of this Book.

this Book, though very *little in bulk*, yet large enough *in vertue and substance* to conduct him to the happy end he ayms at, to his soul's unspeakable comfort and content.

Neither is he to be disesteemed for the plainness of his expressions; for his intent being to touch the heart, rather than to tickle the Ears, he delivers solid sense in undisguised words: And the *Interpreter*, being to present a true draught of his *Originall*, and

and not to take upon him the privilege of a Paraphrast; could not shape the quaint language of these profane times to the divine notions of his Authour, without evident danger of Sacrilege: and therefore purposely avoids all curiosity of speech, wch oftentimes in these high matters, rather puzzles, than edifies; and more amuzes the devout Readers understanding with niceties, than moves his affectiō to true piety, or makes him

resolute

resolute in the performance of his duty; which ought to be the only end and aym of all ſpirituall writers; and he is moſt happily and ſufficiently eloquent, who hits this mark, and workes this holy effect; as no doubt but this Religious Author will do in their zealous ſouls, who make the right uſe of his doctrin, in order to their ſpirituall advancement, and *unió* with God; whom holy *S. Denys* ſtyles, the *Father of unions*, and who by the ſweet bands of love, draws

draws his intelligent creatures to himself, the essentiall and eternall Unity. *To the which lead and conduct us, O God, one in Trinity, and Trine in Unity; Father, Son, and holy Ghost.* Amen.

An

An advertisement,

To the devout Reader.

YOu may justly seem to marvail, why this golden Treatise is now said to be taught the English tongue, which was above fifty years since transplanted into this Island, out of the gardens of certain Italian manuscripts. But if you will take the paines to confront both the Copies, and compare them with their Originall Spanish, or else with the Latin pattern, you will easily perceive this, though not the better, yet to be the far truer Translation. For besides very many

Printed at Levain, in the year 1598.

Printed at Dowey in the year 1612. and reprinted at Witzeburg, 1641.

many and materiall differences, the 33. Chapter *is in that edition altogether forreign to the Authors work; and the whole* six last Chapters, (*which are most excellent and useful branches of this little tree*) *are absolutely lopp'd off, and* (*as it seems*) *purposely skipp'd over, the* Conclusion *being in each of them one and the same.*

The reason of which omission, as it is obvious to every understanding (*which considers* that *to be directed to Religious women; and some of* these left-out-Chapters, *to concern chiefly the Priestly function;*) *so it seemes to carry with it sufficient grounds whereupon to build an excuse for the so doing; because women are uncapable to make use of that kind of devotion: But if a Translators*

Dedicated to the Nuns of S. *Andrew's* in *Venice*, by *Hierome* Count of *Portia.*

ours duly be well look'd into, (whose chiefest praise consists in faithfulness and sincerity,) we shall no where find that any such privilege of defalcation from his Author's Text, or of addition to the same, doth at all belong to him: Neither do I hereby glance at the least thought of accusation against that first pious Interpreter of this Treatise in our Mother-tongue, who without all doubt deliver'd it to us, as it was given him; But only render an account of my own fidelity in Copying out my Author's Originall; and withall desire such pious women, who shall peruse these excellent Devotions, that they will rather patiently admit one Chapter, (which concerns them not,) to be inserted into their books; than uncharitably

The 37. Chapter. How to offer up devoutly the Sacrifice of the Mass.

ritably to desire the razing o
of the least tittle, which m
be profitable to any one.

And you are to be further-
more advertised, that this Spi-
rituall Conflict *hath been ve-*
ry often printed in the French
language; Into which it wa
also translated by the Religious
men called Fulians; *and the*
Edition of theirs, was (as it
truly deserved) receiv'd with
the highest applause and liking
of all those worthy and illumi-
nated divines of that age; and
namely of that famous and
blessed Bishop of Geneva,
Francis de Sales, *the mirrour*
of his time, and most skilfull
conductor of souls in the way of
the Spirit; who usually recom-
mended the reading and pra-
ctice thereof to his dearest Dis-
ciples tending to Perfection.

These *Fulians* are reformed Monks, following S. *Bernard* as their Patron, & St. *Benet* as their Patriark & law-giver; men of great esteem for their sanctity of life, eminency of learning, and exercises of charity.

On

One of which, a man of no mean rank and quality, undertook another Translation *of the same Treatise, out of an* Italian *Copy, (which he dedicates to the same holy Bishop of* Geneva, *) augmented (as he saith) with* 27 Chapters, *(though they are indeed, either bare subdivisions of some one Chapter of our Author into divers, (as for example, Our third chapter is there divided into three severall ones;) Or else they are more ample explications of* that *Doctrin,* which *is concisely delivered in the Text; and so may with more propriety be termed* Commentaries *than* added Chapters, *) and written by the Reverend Fathers, commonly call'd* Theatins. *And because the endeavours of these pious*

These *Theatins,* are so called from their Institutor, *John Peter Caraffe,* who was

first Bishop of Theate, in the Kingdome of Naples, & afterwards Pope Paul the fourth men also renowned for their sanctity.

pious men serve much to t
elucidation of this Subject, a
favour of a sincere spirit
Devotion; I have also made
of their pains for your prof
and transferred hither (by w
of Explications) whatsoever
that Edition seemed pertine
and conducing to the illustra
on of our Authour: Yet fo
punctually observing the Tex
and division of his own ori
nall Spanish, and the L
traduction of some lear
Divines in the Universit
Doway, where it was appr
ved and reprinted in the ye
1612. If you make your b
advantage of these my labou
your own souls will receive t
true comfort, and I the full r
ward I look for.

TO THE

Devout Champions, fighting in this Spirituall Warfare;

The Translator wisheth happy Victory, & the reward of eternal Felicity.

TO you, *dear Souls*, is this little work most fitly addressed; who in this deplorable age, (when the deluge of all vices, & an universall inundation of wickedness covers the face of the Earth, and to which that may be applied almost as properly as in the time of the generall flood. *All flesh hath corrupted his way*;) having happily left the broad and beaten path of perdition, and estranged your selves from the pernicious Contagion of the times; imploy all your diligence and indeavours to

preserve your souls pure and clean from all worldly filth and infection and whatsoever may displease the eyes of your Heavenly Spouse; and take all possible paines that God's sacred Image, stamped upon you in Baptisme, but defaced, or at least much darkened through humane frailty and infirmity, may be again restored and imbellish'd with you: An enterprise so high and heroique, that no tongue of man can worthily praise or expresse it.

Take courage, *valiant Champions of Heaven*, and faint not in this holy pursute, having Angels and Saints for your helpers and favourers, and the Almighty himself stretching out his powerfull hand to conduct you with safety and security through all the throngs of difficulties and dangers; and leading your, as it were, over the bellies of the *Amorrheans*, *Cananeans*, and all other uncircumcised and profane people, into the true Land of promise, the happy Land of Paradice, replenish'd with Milk and Hony,

Hony, the blessed Land of heaven, full-fraught with eternall and unexplicable solaces and sweetnesses.

You are also suited with such excellent armour of proof, both offensive and defensive, taken out of the rich store-house of *sacred Scripture*, and the wholesom doctrin of the *Catholique Church*, as will not only render you invincible against all opposition, but make you glorious conquerors, and triumphers over al your hellish adversaries.

It only remains, that *you* seriously apply *your* selves to learn the use of these weapons, to get the art and dexterity of fighting to your best advantage, and to study well the manner of these spirituall skirmishes, that so *you* may give home-blows both with point and edge, and handsomly ward off those which are made at *you* by your enemies: And then *you* may be confident of an assured victory.

And though this holy *Science of Fencing* is largely taught, and plainly set forth by many spirituall and

skilfull Masters both ancient and
modern: yet the whole doctrin there
of is so briefly and familiarly com-
prised *in this little Book*, that I know
not of any other instruction which
can be presented you in this kind
more to your purpose and profit
(especially if you want leasure or
conveniency to turn over many
greater volumes;) since you may
here find the collected substance and
as it were the marrow and cream of
all the choycest precepts concerning
the aforesaid necessary trade of
training up your selves in the true
and practicall knowledge of your
spirituall weapons.

This ministred me the occasion to
translate it, that it might be accom-
modated to your benefit, and to this
I was urged and led on by the ar-
dent desire of advancing your good
to the utmost extent of that small
power which the Divine goodness
hath imparted unto me.

Receive it therefore gratefully
and imbrace it willingly, O most
Dear Souls, as an expert *Tutor* of
arms

arms, and excellent *School-master* of the Spirituall Conflict: by whose directions and documents you may fight undantedly, and infallibly foil not only the *Flesh* and the *World* together, which wage such cruell and continuall warre with you; but also all the *powers of darkness, and malice of the Devil*, from whom neither peace nor truce can ever be expected: waiting with patience & perseverance for that happie hour, in which it will please your loving Lord to *give you a full deliverance, to banish all war unto the utmost bounds of the earth, to bruse the Bow, break the Weapons, burn the Buckler*, and withdraw your desirous souls from this place of tumults and alarms, to the quiet residence of eternall peace and felicity. To which his Divine goodness grant we may all at last joyfully arrive.

THE SUBJECT OF THE SPIRITVALL CONFLICT.

THis Book, (correſpondent to it's title), is of warrs, fights, and combats, not againſt the lawfull powers

powers of this world, but against the usurped authority of the Prince of darkness; *who sits inthron'd, as sole Monark of this inverted Universe, in opposition to God and all goodness; tyrannizing and trampling down all vertu, piety and religion; clipping* Faith's *sacred wings, and blinding her with sin and sensuality; destroying and driving out all* justice *and sincerity from amongst the sons of men, and endeavouring to substitute* double-hearted fraud, *with all sort of prophaneſs, impiety, and infidelity, in their stead.*

The neceſſity of fighting against these monsters, is a sufficient commendation of this our holy enterprise; For we are put *here expresly* for this purpose; *All men are included in this* Spiritual Warfare, *nor is there any exemption from* combating, *where there is the least expectation of* conquering, *or hope of being* crowned. *How highly then doth it concern each Christian, to learn so to* combat *that he may* conquer

Eph. 6. 12. Against the rulers of the darkness of this world, &c.

2 Thes. 2. 4 Shewing himself as if he were God, &c.

Psal. 12. 1. Truth is diminish'd amongst the children of men.

2 Tim. 2. 5. No one shall be crowned, who fights not.

1 Thes. 3. 3 We are appointed hereunto, &c.

Job 7. 1. Man's life is a warfare, 2 Tim. 2. 12. If we suffer, we shall also reign,

quest, *if he intends ever to be crowned.*

Ephes. 4. 25. Depose all lying, &c. Coloss. 3. 8. Depose all theft, wrath, malice, blasphemy, &c. 1 Pet. 2. 1. Rom. 6. 12, 13, 14. Let not sin reign in your mortal body, &c.

The Sum of this desired Conquest, consists in deposing the devil, and setting up God in our souls; in subduing Sense to Reason's empire; in bringing the Animal man under the feet of the Intellectual; *in raising up the* Intellectual man *to his proper Sphær which is his Creation; and in* uniting the Spirit *to it's true object and Centre, which is the* Divinity.

The way to arrive at this high and happy Union, *is by continual and indefatigable tendencies of the soul to* God, *in the track of sincere and solid* Devotion.

This solid Devotion *depends upon* Religion, *as the branch on it's tree; and since there can be but one right* Religion, *as there is one only Faith, one law, one Lord, one Jesus Christ; so there can be but one real* Devotion, *and all others must needs be concluded unsecure, superstitious, hypocritical, hypocondriacal.*

Ephes. 4. 5. One Lord, one Faith, one Baptisme, &c.

Now

Now left we should miss this right way, or mistake this real Devotion, *we may here fitly, at our first entrance into these holy lists, take a general view of this* Animal, Sensual, *and* Carnal man, *which is to be destroyed; of this* Counterfeit, Hypocritical, *and* Hypocondriacal man, *which is to be undeceived; and of this* Spiritual, Supersensual, *and* Perfect man, *which is to be brought into us, and built up within us; that so framing a right Idea of the end we aym at, we may follow those means, which appear most proportionable for the attaining thereof.*

THE

THE ANIMAL, CARNAL, AND SENSUAL MAN

If he who gives up the raynes of his Reason *to the intire conduct of* Sensuality, *and puts his soul into the devils power, (by submitting to all sinfull*

sinful suggestions), *to be driven and dragg'd on uncontrollably to all wickedness. He* walks *after the world's perverse course and custom, living in all things according to his own* lust *and liking*; *acknowledging no other* Superior *than his own all-swaying* affections, *no* law *but that of his* own will, *no* God *but his* belly. *He easily yields to all his untam'd* passions *and appetites*; *glutting his* senses *unrestrainedly with all allurring objects*; *and making* pleasure *his only end, heaven, and happiness. Briefly, he is all earth, all sin, all sensuality*; *in whom is nothing of the Spirit, of grace of God*: *his* Understanding *is a dungeon of darkness*; *his* Memory *a Magazin of bestial imaginations*; *his* Will *a confusion of base and brutish affections*; *and his* whole man *totally depraved and degenerate*; *resembling the filthy* swine, *the unclean* goat, *and the unbridled* horse *and* mule, which have no understanding.

Ephes. 2. 2. You walked according to the course of this world, according to the Prince of the ayr, &c.

1. Cor. 2. 14. The animal man perceives not the things of God's Spirit, &c. Philip. 3. 19. Whose God is their belly. James. 3. 15. This Wisdom descends not from above, but is earthly, sensual, devilish, &c. Jude v. 19 Sensual, having not the Spirit. Ps. 31. 9.

THE

THE HYPOCONDRIACAL, HYPOCRITICAL AND COUNTERFEIT MAN.

Tinnit : inane est.

Tinnit; Inane est.

Ps. 143. 5. Touch the mountains and they will smoak

Is he who makes a great shew of sanctity and devotion, but hath nothing of substance, *sincerity, and solidity. Touch him, and he turns into smoak; sound him, and you shall soon*

soon find him to be but a windy cask, tunnd up with ayr, an empty eccho, a hollow noyse, a flatuous and foolish nothing. He wilfully mistakes the means for the end, and places perfection in pompous forms, Pharisaical fashions, and external practices: If he prays, *'tis in publick; if he gives* alms, *he sounds the trumpet; if he* fasts, *he disfigures his countenance; if he seemingly* punish his body, *'tis to deceive more surely under the guise of sanctity; finally, all his actions rather savour of* self-satisfaction *and hypocrisy, than have any sense of true piety. Yet he ever pretends to high* lights *of the Spirit, finds out* new *and unheard-of ways of walking with God, sleights all that is* common, *though never so commendable, and catches at all that is curious, though never so dangerous. Thus he loseth himself in his own* Chymerical conceptions, *and pretending to refine ancient piety, becomes puff'd up with secret pride and presumption, and grasps nothing but froth and vanity.*

Nahum. 20.2. She is empty, void, and waste. 1. Cor. 13. 1. As sounding brass, or a tinkling cymbal. Mat. 6. 2. to the 16. Luke. 18. I am not as other men are.

THE

It be who walks not in the wayes of this wicked world, nor follows the tenents of flesh, and blood, *but of* Reason,

Reason, Religion, *and* Understanding. *His only end and aym is the* Perfection of God's love in his soul; *his unwearied endeavours are bent against* Satan, Sin, Sensuality, *and all* Selfishness; *his main study, is to make his* body *obedient to the* Spirit, *his Spirit to* Reason, *his Reason to* Faith, *and All to* God; *and his daily practice is self-mastery and* Mortification. *And having,*

Rom. 8. *per totum* If you live after the flesh, you shall dy. 1 Cor. 3. 16. You are the temple of God, & Gods Spirit dwels in you, &c Rom. 8. 36 Ps. 44. 22. For thy sake we are mortified all the day long, &c. Coloss. 3. 5

1. *Trampled down the Man of sin,*

2. *Layd a sure and solid groundwork of Devotion,*

3. *He faithfully applies himself to fight under Christ's banner, and learns exactly the right use of his spirituall weapons,*

4. *He carefully eschews his enemies Ambushes,*

5. *He keeps himself to the continual practice of prayer, introversion, recollection, abstraction, annihilation, contemplation,*

6. *He couragiously climbs up to the mountain top of Perfection,*

7. *And lastly he sweetly reposes in divine love and Union*; as is more amply held forth in these following Treatises.

Gal

Galathians 6. 8, 9. &c.

What things a man shall sow, those also shall he reap: For he that soweth in his flesh, of the flesh also shall reap corruption: But he that soweth in the Spirit, of the Spirit shall reap life everlasting.

Psalme 125. 6.

They that sow in Teares, shall reap in Joyfullness.

Going they went, and wept, casting their seeds.

But coming they shall come with Exultations carrying their Sheaves.

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I Kings. 18: 18.

Thou shalt fight against them vntill the
vtter destruction:

(With the four Weapons of the Spiri
Combatant: Diffidence of thy selfe; C
in God, Continuall Exercise, and Deuout

THE Spiritual Conflict: OR, The Perfection of a Christian life.

CHAP. I.

What Christian Perfection consists: And of four things necessary to obtain.

IF how heartily and seriously desirest, (*if dearly beloved in Christ,*) to reach the sublimity of Christian perfection, and to be truly united to thy Lord God, by becomming one spirit with him, (which is the most profitable employment, and the most excellent and divine enterprize imaginable,) It highly imports thee to understand in the first place

The importance of this knowledg.

wherein this perfection of spiritual life consists.

Some place perfection in austerity.

2. For some there are, who for want of this necessary consideration imagine that this high perfection is placed in leading an austere life, in the maceration of the flesh, in the use of hair-cloth, in much fasting, watching, and the like rigorous exercises, and bodily afflictions.

Others in reciting many prayers.

3. Others, especially women, in stead of their progresse in spirituality, place their daily recitall of many prayers, their assisting at many Masses, their frequent Confessions, and Communions.

Others in their exact observance.

4. And there are very many, (and even some of them, Religious and Cloyster'd persons) who perswade themselves that perfection consists in frequenting the Quire, in the exact observance of silence, and solitude, and in well ordered discipline.

All which are good means, but not directly tending to perfection.

5. Thus some by these pious practices, some by other externall exercises, tend to this desired perfection, but are all wide of the direct and leading unto it: For though this outward and devout employment

con-

conduce very much towards the attaining it, yet in them alone, and their exactest observance, it consists not: Tis true, that the discreet use of them, is doubtlesly a forcible means to obtain the Grace of the holy Ghost, to fortify us against our sickles frailty; to shield & arm us against the deceits and assaults of our common and cruell enemy: and finally to perform our practices of piety (especially whilst we are new champions and Novices in this spirituall conflict) with more sweetnesse and alacrity: Yea they produce plenty of fruits to them also who are well-experienced and skilfull combatants in this holy warfare; who therefore afflict their body, because it hath been instrumentall in the offence of their Creatour; therefore love silence and live in solitude, to shun all occasion of sinne, and to attend their heavenly meditations with more quiet and tranquillity, being untangled from the worlds impediments; they are devout and diligent performers of the divine office; they are fervent and frequent in works of charity, in

prayer, and holy Communion; and all this for no other reason then God's honour and Glory, and to unite themselves to him, by these sacred bonds of sincere affection.

And they that rest in these lower exercises are in great danger;

16. Yet they who rest here, and place their end in these outward exercises, do oft times endanger their own Salvation; and this not by reason of the exercises themselves, (which are truly and naturally holy, and warranted by the practice and example of many great and glorious Saints) but for that they are so totally attentive to these lower exercises, as they leave their inward man in its natural affections, and unrescued from the snares of the devill. For the deceitfull fiend, finding them gone astray in following their affections to those devotions, gives them not only peace but also pleasure in the pursuance of them; they seeme to tast the very sweets of Paradise, yea to walk and talk with God, and hear his divine whispers in their Soul; such is their vain perswasion! And are sometimes so absorpt in their serious and deep fancies of meditation, that they conceit themselves

even separated from the world, sever'd from all creatures, and rapt into the third heaven.

7. But how dangerously all such Souls are deceived, and how wide they are strayed from the right way of perfection, will easily appeare by the rest of their actions: For they are commonly very singular, curious, censurers of their neighbours lives and conversations, and prone to murmur at their proceedings: And when themselves are advertised of their own errours, or never so litle hindred from their accustomed exercises, (which they frequent chiefly for fashion's sake,) or barr'd from the ordinary use of the Sacraments; you shall presently perceive them fall into passion, unquietnesse, and despair. As may appeare by the rest of their actions,

8. And if it pleaseth God, (to the end they may truly understand their own state,) to send them some infirmity, or permit some tribulation to befall them, (for such trialls are his touchstones, whereby he proves his servants sincerity,) O how soon shall you discover the false foundation whereon they build the edifice And especially by their want of resignation in time of affliction.

of their feigned devotion? how rotten is their inward man, and how full of secret pride? For they refuse to resigne their wills, and to humble their hearts under God's powerfull hand, in all the changeable courses of prosperity and adversity: They will not, according to the divine example of God's humble suffering Son, subject themselves to all creatures, nor take their seeming enemies, (that which truly they are) to be their true freinds, as being instruments of God's goodnesse, promotours of their perfection, and helpers in the reformation of their unmortified passions: which is an evident signe of their dangerous state. For the eyes of their soul are dazzled and corrupted by gazing upon these outward actions, (though good,) arrogating to themselves, I know not what degrees of perfection; and from thence falling into self-conceit, they judge rashly, and contemn others. Nor can they be recalled or cured, unless God himselfe strikes strongly at the doore of their hearts, and dissipates the darknesse of their interiour wil

the divine rays of his gracious light; making them see their own danger, and seeke the remedie. For a great and manifest sinner is more easily reclamed, than a seeming Saint; whose secret iniquity, is shrouded under the appearance of vertue and piety.

Thus then it is manifest unto thee, (*O my beloved,*) that spirituall perfection consists not at all in the foresaid practices and perswasions. Know therefore that it is placed in no other thing, than *In the true knowledge of God goodnesse and greatnesse; and of our own basenesse, miserie, and nothing; and of the proneness of our naturall affections to all malice:* Also, *with hatred of our selves, and the love of God:* And lastly, *in the absolute denying of our own will, and entire resignation of it to the divine will and pleasure:* That is, that we totally submit our selves, not onely to the Almighty God, but even to every one of his creatures for his sake; and this for no other end, than onely to please his divine Majesty, who deserves to be purely served, highly honoured, perfectly praised and glorified by all.

True perfection therefore, consists in the knowledg of God and our selves.

In the love of God, and hatred of our selves; In resignation to Gods will, and denying of our own.

All which Christ hath taught us by word and example.

10. This is the *Abnegation* which Christ our saviour so often inculcated; This is the *Obedience*, to which God's sonne invites and directs his faithful followers, both by his word and by his example; This is the desirable *Crosse*, which his diligent servants are to lay on their shoulders, and so follow the steps of their Saviour; This is that love, which our Lord so seriously, frequently, and carefully recommended to the whole world, and especially to his Disciples, as his particular friends and children, after his last supper.

And we must also do it, if we mean to purchase victory.

11. If then (*my dearly beloved*) thou intendest to attaine to this high perfection, thou must use violence to thy selfe, and vanquish thine own affections both great and small; thou must affect this fight, and instruct thy mind to wage this holy war. For the crown of victory is conferred only upon the stout and lawfull combatants.

Nor is there any thing more glorious to our selves, or more gratefull to God.

12. For as this battell (we now treat of) is the greatest, and of most difficulty; so is the ensuing victory most glorious to our selves, and most gratefull to God; in so much

as if thou overcommeſt, ſubdueſt, mortifieſt, and rooteſt out thine own diſordinate and unruly affections; thou offereſt up to God a more agreeable ſacrifice, than if (neglecting this) thou ſhouldſt whip thy body till it were embrued in it's own bloud, or faſt beyond the auſterity of the ſtricteſt Anchorites, or convert thouſands of Infidels and ſinners to Chriſt's faith and perfect pennance: For though the converſion of ſouls bee in it ſelf more dear to our Lord God, than the renouncing of our own wills in ſmall matters, yet it is thy part to will and do that chiefly and moſt carefully which Hee moſt ſtrictly requires of thee: And this is undoubtedly the ſerious mortification of thy untamed paſſions, wherein thou ſhalt better pleaſe him, than in any other higheſt and holieſt employment.

But to obtain it, we muſt provide four neceſſary weapons.

13. Being thus inſtructed, (*ô dearly beloved,*) wherein Chriſtian perfection conſiſteth; and that to obtaine it, thou muſt adventure upon a cruel and continuall warre, if thou intendeſt to be a conqueror: It befits thee like a ſtout

Christian champion, to arme thy-
self with *Four* necessary weapons,
which are, { 1. *Diffidence of thy self.*
2. *Confidence in God.*
3. *Continual exercise.*
4. *Devout prayer.* }

Of all which weapons, I shall (by Gods assistance) now briefly treat, according to their severall orders.

CHAP. II.

Of the diffidence, or distrust of our selves.

Distrust of our selves, which is gotten; First by a deep sense of our own nothing.

THis *diffidence of thy selfe*, may be obtained by three maner of wayes: *First*, by a deepe sense of thine own baseneſſe and misery, only acknowledging that of thy self thou canst not doe the least good thing: For man can no more effect any good or meritorious work by his own power, than a stone (if I may say it) is able of it-selfe to ascend upwards: and he hath almost the like inclination to evill, as a heavie stone hath to the Earth centre.

2. The *second* way to get this self-distrust, is to demand it of him, whose gracious gift it is, with humble and earnest prayers: And to prevail in thy petition, thou must first yield that thou truly wantest it, and that of thy self, thou canst never attain to it: and thus totally naked, present thy prayer with a constant faith, and a couragious hope to be heard, and to obtain this desired diffidence of thy self. But let thy prayer encrease in dayly fervour, and expect with perseverance the divine pleasure in the grant of thy petition, and then be confident, it will sooner or later be granted unto thee.

2. By Prayer.

3. The *Third* is, That as oft as thou failest and fallest into sin, thou presently turn thy soules eye toward thine own basenesse, misery, and inability to act any thing that is good; for untill this be truly known, and humbly acknowledged by thee, never hope to be secure from falling.

3. By often reflecting upon our own weaknesse.

4. Whosoever therfore aspires to a blessed union with the increated verity, must first study this necessary lesson of selfe-knowledg: For God permits the proud & presumptuous

And this self-knowledge, is a lesson must needs be learn'd.

to

to fall sometimes into some grievous sin, that so they may be forced to confesse their own frailty, and impotency: and according as their pride is greater or lesse, so is their fall more or lesse grievous: in so much as if there were no pride in man, (if there was none in the sacred Virgin *Mary*) there should likewise be no fall into any sin.

And we must bee carefull to rise speedily after our fall.

5. Wherefore presently upon thy fall, hasten thy thoughts to an humble reflexion upon thine own nothing, beg instantly and ardently of thy Lord God, his true and inward light, to see thy own frailty and infirmity, and to keep thee from most dangerous fallings for the future.

EXPLICATION.

The great necessity of this distrust in our own strength.

THis distrust of thy selfe (*my dearly beloved*) is so necessary for thee in this combat, that without it, thou canst not onely never hope to obtain thy so-much-desired conquest over thy enemies, but not so much as to surmount the least of thy passions or imperfections. Thou art therefore seriously and frequently

is to reflect upon the corruption of thy naturall inclination, which makes thee apt to conceive a good opinion of thy selfe and thine own actions, and to perswade thy selfe that thou art something, when as indeed thou art nothing at all. Weigh further the vanity and presumption of such self-conceits, and the weaknesse of thine own forces; and consider how displeasing the one is to the divine Majesty, and how pleasing the other; for our Lord loves a free confession of our own frailty, and a reall acknowlegment of our totall dependancy upon his power and providence, from whose bounty and benignity all grace and goodnesse is derived into our soules; since being left to our selves, we can neither think nor act any one thing which hath the least degree of worth or merit.

is inforced by the corruption of our nature;

And the weaknesse thereof;

And by considering how this acknowledgment pleaseth God, and how much presumption displeaseth him.

Wherefore study well this first and fundamentall lesson, as being a matter of highest importance, and yet the work of God's holy hand, which he teacheth his deare friends sometimes by his heavenly inspirations, other times by permitting them

Thou art therefore to study this fundamentall lesson.

them to fall grievously, and to be tempted violently, and by many wayes unknown to thy selfe: and be sure to make serious use of the three proposed ways in the precedent chapter by the due performance and practice whereof, and thy continuance with God in never-wanting grace, thou mayst confidently hope to attain it.

CHAP. III.

Of Confidence in God.

THou seest then how usefull and needfull this *Self-distrust* is: but yet if thou enter the field to fight with that onely weapon, thou must look to be either speedily vanquished or basely put to flight. Wherefore having fitted thy selfe with this full armour, *Distrust* of thy selfe, let the next diligence be imployed to get pious *Confidence in God*, begging, hoping, and expecting from him all good, and help whatsoever. In obtaining whereof, make use also of these three advices.

Confidence in God, which is obtained,

1 By prayer.

1. FOr first thou art to crave it frankly, ardently and humbly of the divine Majesty. 3. The

3. Then, thou art to consider his wonderfull power, and contemplate his infinite wisdome, from whence thou wilt conclude, that nothing is either impossible to him, or difficult. Then weigh his boundlesse goodnesse, which is ever ready to poure plentifully upon thee all necessaries for thy spirituall proficiency, and all things usefull for thy gaining an intire victory over thy enemies. For how can it be possible that this holy and heavenly Shepheard, who for full thirty-three yeares space hath so carefully run after this stray'd sheep, so lovingly recall'd her home to himselfe; so painfully sought her, and so dearly bought her with the price of his bloud, and losse of his life; should ever bit his eyes of compassion from her when shee cryes, calls, and converts her self unto him? Or how can he forget his own promise, and not lay her upon his sacred shoulders, and celebrate a Feast of joy and jubilation with his heavenly Citizens for her happy reduction? Or who can imagine, that our loving Lord God, who so much desires

2 By considering the divine power, wisdome and goodnesse, by which he can, knowes how, and is willing to help.

desires to dwell in our hearts, and feast in our soules; and to this end is ever knocking at those doores for admittance, that so he may replenish us with the Heavenly Treasures of his graces; should then that his entry when we open to him our hearts, or should refuse to give us admittance when wee humbly and earnestly invite him to our banquet?

By meditating upon holy writt.

4. And thirdly, For the obtaining this holy confidence and trust in God, make use of the infallible truth of sacred Scriptures: which frequently and manifestly tell thee, that who so place their *Confidence* in their Lord God, are never confounded.

An other means is by thinking on our own frailty, and Gods omnipotency at the beginning of each action.

5. There is also another way to get this *Distrust* of our selves and *Confidence* in God; Which is, never to set upon any work, before thou first makest reflection upon thine own frailty, and thy Lords omnipotency. For if thou observest not this order in the beginning of thy enterprises, thou shalt find thy self sometimes deceived, even when thou thinkest to have undertaken them in the best manner: because pride and pre-

presumption are so inherent in our nature, that our whole live's diligence, is scarcely sufficient to drive them out; and therefore thou must so order thine actions, that still the thought of thine own nothing, and God's all sufficiency, and readinesse to assist thee, goe before them. And here, look diligently to thy selfe, that thou be not deceived: For oftentimes when thou imaginest to have truly attained to this *Diffidence* in thy selfe, and *Confidence* in God, thou art farre short of it; as thou mayest easily perceive, by the remaining motions of thy mind, and frequent fallings into imperfections: For if these relapses make thee sad, unquiet, and in a manner desperate of thy spirituall progresse, it is an evident signe that thy confidence is in thy selfe onely, and not in thy Creatours goodnesse: And if thy sadnesse and despaire be great, great also is thy confidence in thy self, and little is thy trust in God; as on the contrary, if thou hast a true distrust of thy own selfe, and a perfect confidence in God onely, thou wilt not much marvell at thy own frailty, nor

Whereby we shall not be foolishly dejected at our frequent fallings.

be vainly dejected at thy frequent fallings, which proceed from thy own weakneſſe, and therefore hinder not thy confidence in God's goodneſſe. So that thou wilt conceive a holy anger againſt thy ſelf for thy ſinnes, and with an humble ſorrow for thy offence, wilt truſt hereafter leſſe to thy ſelf, and more to God; and with a new-enkindled zeale, and greater courage then before, wilt follow thy begun enterprize to get the victory in this ſpirituall warfare, and purſue thy enemies even to death:

A neceſſary caveat for all ſpirituall people.

6. And would to God theſe truthes were diligently div'd into by ſome, who ſeeme to bee ſpirituall, and yet they no ſooner fall into any affects, but they preſently become impatient, and cannot be quieted till they have recourſe to their ghoſtly Father, rather for their own ſolace, than for any true devotion, when as the prime motive of their comming to him ſhould be to purge their ſoules from ſin by abſolution, and to obtaine new ſtrength againſt their enemies by the ſacred Communion.

Expli-

EXPLICATION.

AS we can promise to our selves nothing but sayings & fallings, because we are of our selves nothing; so also we may certainly promise to our selves from our God an intire victory over all our enemies, if we arm our hearts with a lively confidence in his divine Majesty. But many deceive themselves in supposing that the pusillanimity and disquiet following their fall, is an effect of virtue, because it is accompanied with a displeasure for their offence; when as indeed it springs from pride and presumption, and is founded in self-confidence, and conceit of their own strength, to which they too much trusting, find by the woefull experience of their fall, that they are truly weak, and really nothing, and thereupon they become troubled & astonished, as at a new thing; and so lose their courage, seeing that prop which sustained their vain confidence, fallen down to the ground. But this befalls not them who are truly *humble*; For they confiding in God alone, nothing presuming of

By God's assistance we can do all things.

Wherein many are deceived,

By reason of their pride and presumption in their owne strength.

of themselves, when they chance to fall into any fault, feele indeed true grief in their soules; but are neither disquieted nor astonished, seeing clearly (by the light of truth) that this proceeds from their own misery, frailty, and presumption.

CHAP. IV.

Of continuall exercise: and first, that the Understanding is carefully to be kept from Ignorance, and from Curiosity.

The third spirituall weapon, is continuall exercise.

IT hath been hitherto declared how much this *Distrust of our selves*, and *trust in Gods goodness* help us on, in our spirituall conflict. But they alone are yet insufficient to gain the victory, and keep us from relapses; and therefore besides these two, a third weapon is necessary, which we above learned, *Continuall Exercise*; and this chiefly consists in

Which consists, in the right use of the understanding.

the rectified use of our Understanding and Will.

2. First therefore the Understanding is to be carefully kept from two great evils, *Ignorance*, and *Curi-*

osity

osity: From *Ignorance*, that it may bee pure and cleare, and so we may see what is necessary for the taming of our passions, and overcomming of our affections.

The understanding is to be kept from Ignorance,

3. And this light may be obtained two manner of wayes: First and chiefly by earnest *Prayer*, invoking and imploring God's holy Spirit to infuse this light into thy soule. Secondly, by *daily practice* of a profound and accurate search into all thine own actions and affairs; not only as they appeare outwardly, but rather as they are truly in themselves. Doe but make tryall of this exercise for a time, and thou wilt come easily to understand what things and actions are good, and what are evill; as also what are truly good, and what are onely in shew, promising much by their outward splendour, but performing indeed nothing, nor any way conducing to the quiet of thy conscience.

First, by prayer,

Secondly, by a diligent search into our owne actions.

Ex-

EXPLICATION.

This search into all things according to their true worth, will open our eyes to see the meaneſſe of all worldly vanities.

THis point, [which is, *to eſtimate all things according to their true and reall worth and goodneſſe.*] being well practiſed, will open our eyes to ſee the poorneſſe of all ſuch things which worldlings moſt deſire and delight in; It will ſhew us, that earthly honours and pleaſures, are meer vanities and afflictions of ſpirit; That injuries, infamies and affronts, patiently ſuffered, are the harbingers of true happineſſe and glory; That afflictions are indeed friendſhips, and that ſeeming croſſes are followed with certain contentments; That to deſpiſe the world, is better than to be maſter of it; and that to be willingly obedient for the love of God, to the meaneſt creature, is a more magnanimous action, and the ſigne of a more generous ſpirit, than to command the greateſt Kings; That the humble ackowledgment of our own nothing, is more acceptable to the divine Majeſty, than to dive into the height and depth of all ſciences; That to quel and conquer our own appetite

appetites and imperfections, though they be never so small, merits more praise, than to force the strongest holds, than to triumph over the greatest armies, than to worke the greatest miracles, or raise the dead out of their graves. All which things, and others of like nature, are not sincerely discerned by us, because before we enter into our selves to weigh them well as we ought, and as they truly are, we permit our fancy to be prevented, prepossessed, and surprized, with some sensuall affection towards them; which so darkens and dimms our understandings, that they are rendred uncapable to judge of those objects rightly and impartially, as they should, and they truly deserve.

Text. A necessary caveat to keep the will from fixing it's love

4. Wherefore give an attentive eare (*o dearly beloved*) to what I shall now tell thee, for it will much further thee to fight successfully: The means to know the true nature and properties of all things, which occurre in thy daily transactions, is by taking speciall care to keep thy *will* pure and free from all motion

of

of love and affection, which lo
not directly upon God himself,
upon the means leading unto h
For to the end thy *Understa*
may rightly distinguish good fr
evill, it must first consider it, be
thy Will hath made it's election
reprobation of it; because w
the Will hath fastned once it's
ction upon the object, the *U*
standing is hindred from com
to a true knowledg thereof;
reason that the consent of the
intervening, leaves it so involv
and obscured, that it appeares
fairer to the *Understanding*, tha
is in it self: And hence it happ
that the object being thus falsly
presented to the Will, becomes
too passionately beloved and
braced, without the due enquiry
its reall goodnesse: And by h
much the desire or love of the
is more vehement; by so much
Understanding is more grosly c
ded in its judgement; and being
deceived invites the *Will* to an
crease of affection towards it.
that these too cheif powers of
soul, miserably deceived and mis

Untill the Understanding have first pondered the object.

walk continually as in a circle, from this darkneſſe into others, and fall from one great errour, into others more grievous.

5. Take heed therefore of faſtning thy affection upon any thing whatſoever, before it be wel weighed and examined by the *Underſtanding*, and recommended to God in pray. that ſo thou maiſt truly diſcerne, whether it be good or evill. And to this I exhort thee, not only in all indifferent things, but even in them alſo which are good and holy; for though they are evidently good in themſelves, yet they may prove otherwiſe to thee by reaſon of ſome circumſtance of time, place, meaſure, or obedience: Whence it often happens, that many have endangered themſelves in their moſt laudable and holieſt exercises. And the ſame cautelar is neceſſary alſo in holy things.

6. Thou muſt alſo warily retain thy *Underſtanding* from *Curioſity*; leſt it draw that into the ſoul, which may retard it in the intended purpoſe of victory. For a curious enquiry after earthly things, which are impertinent to thy ſpiritual purpoſe, though it may bee ſometimes permitted The Underſtanding is to be alſo weaned from Curioſity.

mitted, yet, tis generally the poyſo
of the ſpirit: Reſtrain therefore th
Underſtanding to thy utmoſt, an
And made ſimple and fooliſh to worldly things, ſtrive to make it ſimple and fooliſh
As for the changes and chances
the world, whether they be great
ſmall, if they concern thee no
conſider them not. And when thou
needs muſt heare or behold them,
thy *Will* alwayes contradict them
Yea even in the knowledge of he
venly things, be ſober and humble
and content thy ſelf in the onely d
ſire to know thy crucified Savio
and his bleſſed life and death. A
bandon all other things; for ſo thou
ſhalt yield to thy Lord a moſt gra
full ſervice, who puts them into th
liſt of his beſt freinds, that deſire
more knowledge than what is ſuf
cient to inflame their hearts in t
love of his goodneſſe, and hatred
their own wickedneſſe, for in
ſearch of all other knowledg, not
but ſelf-love and a certain pernicio
pride, lyes ſecretly lurking.

How highly this conduceth to perfection, 7. If thou thus weaneſt thy
derſtanding from theſe curioſi
thou ſhalt happily eſcape many
buſhes of thy enemies: For

wicked spirit, marking the unchangeable *will* and resolution of those travellers tending to spirituall perfection, not to yield their consent to sin; layes his crafty plots first against their *Understanding*, that so he may by little and little get the mastery over it, and the Will together. To this end, hee suggests to the learned and sharpwitted, sublime and subtile conceits; that they may think themselves already united to the divinity, & so forget themselves, and give over the correction of their own consciences, the resignation of their wills, and study of their own nothing: And thus they are insnared with pride, and make to themselves a certain Idoll of their own wisdome in their *Understandings*; and are so highly puffed up and perplexed in these vain thoughts, that they now perswade themselves, not to stand in any need of others counsell or direction.

And how cunningly the devill plots against it;

By suggesting pride to our understanding;

8. O the danger that these souls are in! and how hardly are they cured? by reason that the pride of the *Understanding* is far more perillous than that of the *Will*: For hee

Which is far more dangerous, and more difficulty cu-

red, than that of the Will.

that is proud onely in *will*, omits not all obedience, but submits his judgement sometimes to others, which he preferres before his own, and beleeves it to be better: But he that is puffed up with the pride of his *Understanding*, and assuredly believes his own opinion to be better than that of others; ah! what hope is there of his cure? How shall he be brought to submit to anothers judgement, when as he thinkes himself the wiser man? For when the *Understanding* (which is the souls eye, and should both see and correct its secret pride,) is it self blind, and blowne up with presumption; when light it self is become darkenesse, and the very Rule crooked, thou easily conceivest what followes, and what the end of those things is like to bee, which depend upon such principles. Wherefore take timely care to prevent this pride, before it pierce thee to the marrow; yeeld not up the reins to thy *understanding*, but subject it to counsell, and submit thine owne sense to others judgements; become a *foole* in thy own conceit for the love of thy Lord, and

and by this means thou shalt bee wiser than *Salomon*.

Chap. V.

Of the Will: and the end, to which we are to direct all our actions.

IF thou desirest (*ô dearly beloved*) to become one spirit with thy Lord God, 'tis not enough to have a pious and prompt will to doe good works; but even that good thou doest, must (by his divine help and motion) be totally referred to Gods honour, and to please him onely. In this thou must look to have a strong conflict with thine own nature, which in all her actions and omissions seeks her own commodity and complacence, especially in things spirituall: Hence it is, that when any good thing is proposed to be performed as from Gods will and pleasure, shee readily undertakes to perform it; but yet not as a thing pleasing to God, or proposed by him, but rather because she considers the commodities and content which man reaps by doing the will of God.

1. A will to do well, sufficeth not.

But our actions must be performed only to please God.

Which that thou maist attain to,

2. Wherfore, to the end thou maist wrest thy selfe out of this dangerous snare of the Devil, and pernicious stumbling block cast in the way of perfection; and by degrees get a custome to doe or not to doe, because God will have it so, and with an intention to please him only (who should be the entrance and end of all our actions;) listen diligently to these following advices.

Apply thy *understanding* to Gods will,

3. When a thing is presented unto thee to bee performed, which is agreeable to the divine *Will*: first lift up thy *Understanding* unto God before thou applieſt thy *Will* to execute it; thus thou shalt clearly discern, that it is his divine pleasure thou shouldest perform it; and that thou shouldst doe it solely for his Honour and good liking: And that thy *Will* is drawn and moved by the divine *Will* to effect this work for this onely end and intention, because God will have it so, for the honour and glory of his own most sacred Majesty.

And take heed of being deceived;

4. So likewise, when thou wouldst omit or refuse the things not willed by God; resolve not rashly up-

on this omission, untill thou hast directed the eye of thy *Understanding* to the divine *will* (as is even now declared.) And take particular care over thy self, lest thou bee deceived; because it may many times seem to thee that thou acteſt or omitteſt this or that, for Gods will and pleasure, when indeed it is otherwise; for nature doth so secretly seek her selfe in our enterprizes; that those very things, which thou thinkeſt please or displeaſe thee onely for the love of God, are principally willed or refused for thy self-interest. because nature is subject to seek her-self.

5. Wherefore in the very entrance into any action whatsoever, dispoile thy selfe to the utmoſt of thy power, of all intentions which hath the leaſt mixture of this proper interest: nor doe thou adventure to act or omit any thing, till thou feeleſt and findeſt thy selfe inwardly moved, to begin and go on with it, for Gods onely will and pleasure.

6. But if thou wanteſt time and leisure to make this *intention*, and to ponder the causes moving thee to doe or omit every work; take This intention of doing all for God, is to be alwaies

made in the entrance to any work.

care to do it when occasion gives the permission; and then from thy intention, to seek onely Gods good pleasure and honour in each one of thy actions and omissions: Now in other affaires, which admit of more deliberation, let this formall and expresse *intention* be made at the beginning of thy putting hand unto them: as also in things of longer durance.

And to be renewed in the progresse of it,

this intention is to be often renewed; lest after right beginning, some crooked intention may chance to creepe into thy mind: And thus thou maist shun the secret deceits of thine own Nature, which is too prone to seek her-self, and to invert thy well-made intentions, and in stead of Gods honour, strike in for her own interest.

Lest self-love creep in, and so change & corrupt it.

7. So that a champion who is not very vigilant in this doubtfull fight, may (as you see) often begin good works, and intend to perform them punctually according to the divine will & liking; and yet afterwards almost unawares, the same works may begin to please himself so much for his own sake, that he may wholly forget Gods glory and honour. And thus

thus by little and little he may become so changed, bewitched, and abstracted, with the pleasure, profit, and honour, redounding to himself from these works; that if these private conveniencies chance to be obstructed, by means of sickness or other accidents whatsoever, hee presently remains much troubled, contristated, and disquieted; nor can he without great difficulty be drawn to his first pure *Intention*, of doing what God would have him for his only divine honour and glory.

Explication.

WHence it manifestly appeares, that he acted not as moved by God, nor was his *intension* purely for God: For whosoever followes Gods motion, and desires to satisfie him alone, fixeth not his affection upon one thing more than another, but is ready to have this, doe that, or leave the other thing, in what manner, time, and circumstance it pleaseth God: So that he remains in such an indifferency, that

He that doth all things purely to please God, remains in perfect indifferency.

whether he hath it, or hath it not, he is equally pleased and pacified, always quiet and content; because however it falls out, he hath what he desires, and enjoyes the end he aimed at, which was no other, than to be conformable to his Lord God.

And hath alwayes what he desires.

Text. Therefore this right intention is of high importance.

ings. In all thy actions therefore and omissions, carefully cherish the right *Intension*; for it is not to be expressed, what strength, efficacy and comfort it will afford thee, in so much as the very least and meanest thing thus performed, (*to please God, and for the honour of his name*) are of more merit and higher value in his sight, than the most heroique works which are done without it.

Explication.

9. This purity of intention may be kept even in things aiming at our own good.

BUt if sometimes the disposition of thy soul seems to call upon thee to act any good thing which points more directly at thy own good than Gods onely glory; [*To avoid eternall punishment, or obtain the blisse of Paradice:*]

even in this also thou mayst propose to thy self this perfect end of the divine will; who is well pleased that thou shouldst not descend into hell, but enjoy his heavenly Kingdom: And thus thou wile keepe alive in thy heart this holy motive upon all occasions whatsoever, of the importance whereof, I need not enlarge this discourse; It being most certain, that as the most holy and heroique work becomes not only defective and utterly lost, if it be not done for a good end, but may become even sinfull if it's end be sinister: So on the contrary, the smallest and least action, hath an inestimable price and value when done with an intention looking simply upon God, and his good will and pleasure; in so much, thata single penny bestowed on the poor, is more acceptable to the divine Majesty, because it is given purely to please him; than if the same person should liberally profuse all his temporalities for any other end whatsoever, as, to gain thereby the joyes of heaven; though this end is not only good, but very much to be desired.

And it puts such a worth upon our actions,

That the best action without it is lost, and may be sinfull.

And the smallest action with it is most acceptable to God.

10. This

10. This exercise, (*of accommodating all our actions purely and only to please God,*) to sigh alwaies after God, to seek God in every thing we do or omit, and to aspire perpetually to God with lively and lovely affections, as to our most amiable and only good, which deserves in himself that all rationall creatures should honour, serve, and love him above all other things,) may seem at first very difficult, but use will render it facile; and the frequent consideration of Gods infinite worth, will inflame the Wil in the production of the aforesaid acts of fervour and affection, that we shall with much ease and speed get a habit of doing all things for his onely sake and respect, who only deserves it. To which also the ensuing reflexions upon our own obligations to do it, will not a little conduce.

If this exercise seem hard at first, yet use will render it easie,

And soon beget a habit in our souls;

11. For who can chooſe but be perſwaded to ſearch and will Gods pure honour, with an intire reſignation to the ordinances of his divine providence in all things, if he often call to his remembrance, how much he hath firſt honoured and loved him?

Especially if we consider,

How dearly our Lord hath loved us.

him? As in our *Creation*, hee made us of nothing to be like himself, and produced all other creatures in order to our service: In our *Redemption*, he sent no Angel, but his onely Son to pay our ransome, not by the corruptible value of gold and silver, but by the infinite price of his own precious bloud, and by his dolorous and disgracefull death. In our *Preservation*, each houre and moment, fighting our battails for us against our enemies, preventing and accompanying us with his heavenly grace, and leaving with us his deare Sonne, alwaies ready for our support and sustenance in the *Holy Sacrament of the Altar*. These verily and many more, are evident tokens of the high price he puts upon our meanesse and misery, and of the love which our great Creatour bears to us his poore and caitif creatures; and are in themselves such inestimable benefits, that none but his own divine understanding is capable to comprehend the least thereof: And how much then are we bound in exchange, to doe for so excellent a Majesty, who hath done such

Which appears in our Creation, Redemption,

Preservation,

And many other benefits,

Which are so great, that none but God himselfe can comprehend them.

such things for us? For if worldly Potentats, receiving honour from private persons of lowest rank, think themselves bound to return them reciprocall honour, what ought our vilenesse endeavour towards the supreme Monarch of the Universe, who so highly courts and cherisheth us.

CHAP. VI.

Of a two-fold Will in man; and the continual fight between them.

2. Wills. Rationall, and Sensuall.

THou must take notice (*my dearly beloved*,) of two *Wills* in man. The one of *Reason*, which is therefore called Rationall and superiour; The other of *Sense*, and so is named Sensual, inferiour; and sometimes, sensuality, appetite, concupiscence, flesh, passion, and the like. And though each one of these is in man; yet because the use of Reason truly makes us and denominates us men, we should never own any thing, which our meere sensuality dictates, till our superiour and *rationall Will* gives her joint consent.

2. From

2. From this diversity springs all our spirituall conflict: For our superiour *Will* and Reason being middled between Gods Will, which is above it, and our Sensuality, which is under it, still tempting and enticing it to naughtinesse: therefore both of them, that is, Gods Will and our own Sensuality, strive to get this our rationall *Will*, to side with them, and sometimes *that*, othertimes *this*, renders her subject and obedient to them.

The Rationall is seated between Gods grace, and our sense.

3. But this battail is of no great difficulty to them who are either truly vertuous, or downright vitious. For they who are vertuous, come no sooner to the knowledg of Gods holy will, but they presently yield their consent, and bridle their brutish sensuality: And the wicked do contrarily according to their appetite, checking the divine will which contradicts it. *They* therefore chiefly feele the brunt of this battail, (especially at first,) who have been great sinners, and are now resolved upon amendment, and to this end sever themselves from worldly and fleshly delights, the better to love and serve

And the truly vertuous persons yield promptly to Gods will.

And the vitious to their sensuality.

serve their Lord *Jesus Christ* for the future. For the inward feeling and strokes of Gods will, which the *Reason* receives from above; and the cruel contradictions and adverse motion of their *Sensuality*, which it must necessarily suffer from below, are so powerfull on each side, that the poor *Reason* is between them both brought into extreme straits and perplexities.

But they who of sinners are become converts have the greatest conflict,

4. Wherefore let none think to gain the victory, who is not instructed, prepared, and resolved to support patiently all such pains, as he shall endure in leaving his past pleasures. For this surely seems one of the chief causes why so few attain to true perfection; because, feeling grief and trouble in the beginning of their conversion, and in the quitting of their depraved affections and desires, they stand not fast to their resolutions, but yield to their enemies who treacherously invade them, not making manlike resistance with the sword of *Reason*; but rather like cowardly souldiers they skulke away, throw down their armes, yield themselves to

Who must therefore resolve to beare patiently the losse of their pleasures.

the mercy of their enemies, and become againe their bondslaves who will now more than formerly tyranize over them.

Explication.

And amongst these, one may pick out some, who indeed neither take away, nor detaine their neighbours goods wrongfully; but yet have their affections fixt excessively upon them which they possesse justly: so likewise they will not purchase honours unlawfully, but they love and desire them passionately; They will keep the commanded fastings punctually, but care not to mortifie their gluttony; They will live continently, but are loath to leave pleasing company, which hinders their union with God, and greatly retards them in their tendance to perfection: From all which, and the like petty-affections, it follows, that their good works are performed with a certain irksomnesse of mind, and are accompanyed with divers self-interests, and secret imperfections, yea with self-

Divers sorts of unmortified souls.

Whose affections are accompanied with much imperfection.

self-conceit and good liking of th
own actions, and with a long
desire to be liked and loved by
thers: But all these, not only m
no progresse in the way of spir
ality, but even return backwards,
are in eminent hazard to fall in
their former follies; because th
are neither inamoured with t
vertue, nor gratefull to their lo
Creatour, who hath freed th
from the tyranny of the De
They are moreover strucken w
Ignorance and blindnesse, since
neither understand nor see their
danger, but falsly and foolishly
themselves to be in a state of secu

And who make no progresse in spirituality,

But are full of ignorance and blindnesse.

Text. A danger in the choice of spirituall exercises discovered.

5. And here thou mayst perce
very perilous and pernicious de
wch very few take true notice of:
many beginners in a spirituall co
out of self-love make choice of
exercises as are most pleasing
themselves, rather than most p
fitable unto their souls: when in
deed, they ought to begin w
the knowledg of their own na
affections, and the naughty desire
their *sensuality*; and to make t

first and fiercest encounter with these enemies: and so long falling on and following this fight, till they be entirely subdued to Reasons Empire, as farre forth as in this life is possible.

Chap. VII.

Of the fight against Sensuality: and of the inward way of the Will, to acquire Vertues.

1. When Sensuality rebels.

As often as thou feelest thy self assaulted by the motions of thy *Sensuality*, convert thy minde quickly to thy Lord God, and resist manfully: And that thou maist become conquerour in this combat, furnish thy self with these severall wayes and wards against thy foes.

1. Look presently to thy reason that it consent not.

2. Recall that motion again and again, and as often conquer it.

First, let the temptation be no sooner felt in the senses, but that thou forthwith put a precept of obedience upon the *Superiour Will* or Reason, that it yield no consent unto it. In the next place, when thou hast happily vanquished and discomfited any such temptation;

excite

excite the same againe in thy self, again repell it with the like fervor. Yea, do it yet again and again, so often thou maist have occasion more zelously to hate it, to reject it, to contemn it: And this way to be used against all temptations, unruly affections of thy *Sensuality* except onely what concerns our *Nobility*: whereof hereafter in its proper place.

3. Produce acts of those vertues which are contrary to these vices.

3. *Lastly*, let it be thy exercise to produce frequent and fervent acts of those vertues which are contrary to the temptations of these vices. For example: Art thou tempted to *impatience*? Recall thy mind home into its inner roome, and there thou shalt there perceive, that this temptation to impatience, doth incessantly fight and fight with thy Superiour Will, Reason, to terrify and drive it out of the field, or incline it to consent. Therefore thou must contradict and resist the said temptation with a doubled fervor of thy Reason; and never leave off this resistance, till thou seest thine enemy conquered at thy feet, and become thy Captive.

4. Yet here thou art to be adver-
ted, that our enemy perceiving us
constantly and continually to op-
ose our selves against his suggesti-
ns, passions and affections, ceaseth
metimes (out of his treacherous
ming) from stirring them up:
nd which is more, when they are
ised, he sometimes suppresseth
em; lest by the frequent fight of
r Reason against them, we should
et the habit of those vertues
hich are opposite to those passi-
ns.

But beware of thy cunning enemy, who sometimes suppresseth these motions.

5. It imports thee therefore to
e weary, that thou letteſt not slip
is occasion of acquiring these ver-
es: And if thou hast made a truce
ith thy foe, and art at peace
ith thy passions; yet reduce into
emory thy past and overcome
mptations; and excite the ill sug-
estions which have formerly mo-
ted thee, yea and carry thy selfe so
wards them, as if thou seemedst to
nsent, and yield them the victory:
nd with all marke the motives, ar-
ments, & reasons suggested by thy
emie; examin what he aimes at,
hat he would have of thee, and

For then it is thy part to excite them:

to

to what thou art inclined; and
thou seest thy Sensitive part
up, and evill thoughts asce
encreasing, and almost
neering over thy Reason, wh
even readie to give her co
Then draw back thy foot, a
lently excite good thoughts
soul in opposition to those evi
gestions, boldly denying them
entrance or longer continuance
fighe the battail over and ov
often and so long, till thou
in thy self, that thou art now
querour of thy selfe.

And to fight afresh with them,

Till thou getest a perfect hatred against them.

6. But we must yet further
take notice, that though we
gallantly fought, and happily
our enemies; we are in no se
till we *hate* them perfectly. A
excite, encrease, and perfect thi
due hatred against them, we
so often (as aforesaid) stir the
and provoke them to the
bat, thereby to take occasion
contemning, despising, and abho
them, (that is our evil *affection*
with the greater indignation;
we at length come to have a
and constant hatred against them

7. Now, for the adorning of thy ſoul with vertues, the former lights and exerciſes againſt unruly paſſions, and evil affections, ſuffice not; but thou muſt frequently and diligently undertake the practice of thoſe affections, and acts of thoſe vertues, which are contrary to thoſe now-extirpated paſſions, and overcome vices. As thus: One gives thee occaſion of *impatience*: It is not enough for thee to conquer and quell this motion according to the now-delivered doctrine; but thou ſhouldſt moreover deſire, that the ſame perſon may, in the ſame manner, more & more move and moleſt thee; yea, thou ſhouldſt force thy ſelf to feele content in that trouble; and make reſolutions to ſuffer more of the like nature, or greater of any other: And which is yet above all this, thou muſt conſtrain thy ſelf to converſe lovingly, ſpeake ſweetly, ſerve cordially that very perſon, whoſe occaſion thus moves thee to impatience.

And the way to plant vertues, is to practice acts contrary to theſe defects.

EXPLI-

EXPLICATION.

The reason why such contrary acts are so necessary,

THe reason why such contrary acts are necessary to perfect our vertue; is, for that the root from which the vice buds forth, by no other acts so fully be extirpated. Therefore, (to continue the same example,) although when we are sleighted and contemned, we yield not to the motions of *impatience*, but beat it down with the aforementioned weapons; yet if we habituate not our selves to make the contempt pleasing unto us, and rejoice therein, we shall never be freed and exempt from the vice of *impatience*; which (by reason of our naturall proneneſſe to ſeek the encreaſe of our particular reputation,) is founded in the abhorring of all contempt: And ſo long as this vitious root remains alive, it will be ſtill putting forth, and make our vertue languiſh and droop, yea and ſometimes choak it up: beſides that it puts us to perpetuall danger of relapſes upon all occaſions which are repreſented unto us: whence it is cleare, that without the practice of

Is, for that whilſt the root of vice remains alive in us, it will ſtill bud forth, and choak up our plants of vertue.

such *contrary acts*, we can never obtain the true habits of vertues. And you are further to be instructed, that these *acts* must be so fervent, frequent, and numerous, that they may be capable to destroy totally the vicious habit; which having got the possession of our heart by many vicious acts, must be thence extracted by many acts of contrary nature, that the desired vertuous habit may be let in and implanted. Yea, I moreover advertise you, that more *good acts* are required to obtain a habit of vertue, than vicious acts to get the habit of vice, because those are not assisted, (as these are,) by nature corrupted with sin. I add to all this, that if the vertue which you practise, requires it, you are to make *outward acts* conformable to the inward: as, (in the aforesaid subject,) you must use words of love and sweetnesse; and strive to find out, and lay hold on some occasion, of serving him, whom you take for your opposite and enemy.

Therefore we must make many acts, contrary to the vicious habit,

That we may implant the habit of vertue:

And these acts must be externall as wel as internall.

Text. Which is indeed full of paine, but very full of profit.

8. And although these practises are full of pain, and seeme to be so

coldly performed by thee, that
perceivest them to goe against
haire; yet omit them not in any
For if they are painfull, they are
profitable; making thee
and bold to fight these holy
& preparing thy way to the

And this diligence must be used al so against the least evill motions.

9. Thou art moreover to be
vertized, that not only these
and grievous temptations, and
nifest wickednesses, are to be
resisted; but even the least
lightest passions and disorder
tions: For these are but forer
of the greater, opening the
for them to steale in upon
oppresse us at unawares, and
precipitate us into all vices:
oftentimes falls out with them,
sleight these petty temptations,
care not to use diligence in re
them; that when they after
least suspect it, much more gri
suggestions, do suddainly, viole
and dangerously invade them.

Yea, and against lawfull affections, when they are not absolutely necessary.

10. Lastly, thou must also
to skirmish with thy *lawfull affe*
and deny thy selfe even in thy
delights, when they appear not
necessary: For this will render

an experienced soldier in this spiritu-all warfare, and a most gratefull servant to thy Lord and Saviour.

11. And now I tell thee plainly, (my dearly beloved,) If thou wilt try and train up thy self (in thy ghostly quarrell,) according to this prescribed method; thou shalt soone feel, (Gods grace assisting thee,) a happy and totall change into spirituality. But if thou wilt needs follow other exercises, though seeming most excellent, and performed with such present gust and sweetnesse, as if thou hadst the full and familiar conference and company of thy Crucified *Jesus*: never perswade thy selfe, that such delicious wayes, are the direct path to perfection.

For this is the way to become truly spirituall.

12. For as our vices spring fo m this fountain, that our superiour Will or Reason submits her selfe to the inferiour feelings of Sensuality: So on the contrary, Vertues are ingenerated in our souls, by due submission of this Will to the divine Will; and as our will can never be truly good and gratefull to God, (though it receive from him never so holy and heavenly inspirations, and be driven

Because all vice springs from the yielding to sense,

And all vertue by subduing and submitting our Will to Gods.

by the impulse of his Will to all works and omissions) unlesse it consent to the divine operations with it self; so it cannot be tearmed [illegible] and separated from God, though never so much tempted and troubled by the Sensuality, but only by consenting unto it.

Chap. VIII.

What he must do who feels his Superiour Will or Reason, overcome by the inferiour Will or Sensuality.

1. If thou sometimes find'st (O deare beloved) that thou prevailest nothing at all in the fight of thy Reason against sense, because thou feelest an efficacious ardour to root out affections; Be not troubled but stand fast, and still pursue thy fight with courage and constancy: For as long as thy *Reason* keeps her selfe from consenting to these motions of *Sensuality*, so long thou hast the better in this battaile, and art master of the field.

As long as thy Reason consents not to Sensuality, fear not.

2. Nor is it necessary that all affections and motions of Sen-

ty do entirely submit to thy Reasons empire; neither doth our victory consist, in feeling no perverse passions in our Sensuality: But it sufficeth, that our Will and Reason (though Sensuality storm never so much) can alwaies act or omit, doe or not doe, will or desire, when, how, where, and as thee pleaseth: In so much as the Devill himselfe, and the whole world together, can never alter this our resolution. For victory consists not in feeling no motions, but in not yielding.

3. And if it sometimes happen, that thy enemies suddainly and violently rush in upon thee; and so surprize thy Reason, as to give it no respite to have recourse to such wonted wayes of devotion, whereby it might suppresse these motions: Then briefly make use of thy tongue, and say: *No, no, I believe thee not, I will none of thee, I will never consent unto thee.* And so behave thy selfe in this exigent against thy inward foes, as one would do being oppressed unawares with outward enemies: For his sword prooving useless in his defence, he strives to step backwards, that so he may get ground and time both to draw his sword, and also to drive But if thy enemies surprise thy reason,

drive his enemy away therefore
And do thou in like sort, O Spir
Then give back to gaine time and strength. champion; first give back, the
to gain time to think upon thy
thing, and that of thy self thou c
never conquer thy cruell enem
And then buckling up thy self
hope and confidence in thy G
who can do all things, make a gal
assault upon thine enemy; say
Lord help me, O my God, give suc
to thy servant; O Jesu, O Mary,
most worthy Mother of my Redee
deliver me from this danger.

And if thou hast time, help thy selfe with consideration, 4. But if thou hast time to bre
upon it, then thou mayst supp
thy Will from consenting and y
ding, by the succour of thy Un
standing: fetching strength fr
the *Consideration* of those me
which may help her against her e
mies: As for example; If a great
grievous *Impatience* hath laid h
on thee, (by reason of some accid
or affliction,) in so much that
seems more than thou wilt or c
doe to beare or dissemble it
longer: help thy selfe presen
with these following thoughts.

First, whether thou 5. *First*, whether or no thou

any way deserved, or given just occasion, that this adversity should befall thee: if so, rest contented, be no longer troubled; for it is most just and equitable, that thou patiently beare the blow given to thy selfe, by thine owne hands: But if not, Then turne thine eyes to thy other sins, for which neither thy loving Lord hath yet chastised thee as thou deservest, nor thou afflicted thy selfe as thou oughtest: And thence conclude,

hast deserved this affliction.

If so, rest contented.

If not, think on thy former sinnes not yet fully punished.

Secondly, That thy meeke and mercifull maker, hath exchanged either the eternall paine, which thou shou'dst have endured in Hell-fire, or else the temporall punishment, due to thee in Purgatory, into this easie and fatherly correction: And what then is more reasonable, than that thou embrace it, not only with a willing mind, but also with a gratefull acknowledgment for so bountifull a benefit.

Yea, though they were; yet selfe-denial and sufferance is the way to heaven.

Thirdly, But if thou thinkest, (which God forbid thou shouldst) that thou hast done sufficient penance for thy petty offences: then reason with thy selfe, that none can

enter the heavenly Kingdome, they must passe through the narrow gate of selfe-deniall, and of patience in tribulation; for thus Gods owne Sonne himselfe, and all his blessed Saints ascended to their glory.

And if there were another way, yet thy duty to God binds thee to chuse this,

7. *Fourthly*; Nay, put case thou couldst find out some other way to get to heaven; yet thou art obliged by the law of love, and duty, not to doe nor desire it: For the Sonne of God chose the way of thorns and crosses by which he would enter into his glory; and this for thy love, and that thou shouldst imitate him, who left thee this exact pattern of perfect patience.

As being most gratefull and pleasing to his Majesty.

8. *Lastly*, know for certain, that amongst all the pious motives and meditations, which thou makest use of in these or the like events and necessities, for the comfort and confirmation of thy Will; this seems to be one of the most efficacious: To think what a joy and content it is to the Lord God, how he likes and loves thee, when he beholds thee fight manfully for his sake. For nothing surely can be more gratefull to thy Creatour, than that thou kill, and cut

by the root, all depraved desires, and plant true vertues in their places, and this meerely for that thou well knowest it to be his holy Will and pleasure.

Chap. IX.

That we must not shun the occasions of these combats.

And now (*my dearly beloved*) I adde to all these meanes hitherto mentioned for the acquisition of vertues, this as a short and certain memoriall: That thou neither feare nor fly, the offered occasions of fighting against thy passions. For if thou art desirous to have the habit of any vertue, (as of *Patience*, for example,) thy way is not to shut thy selfe up from conversing with men, or to shun those things, (whether words, actions, or cogitations) which move thee to *Impatience*. No, thou must not shun them, I say, but seeke them out, desire them, and love their company and conversation who are the causes of this thy disquiet. And as often as thou shalt have occasion of in-

1. The way to get true vertue, is not to avoid, but to seek the occasions of combat.

As for example, to get Patience shun not the companys

intercourse with them, prepare th[illegible] selfe, and make ready thy Will [illegible] receive joyfully and endure patien[illegible] all tribulations and troubles, wh[illegible] they can any way bring upon th[illegible] And this is thy onely way to [illegible] custome thy selfe to *Patience*.

Or the imployment which is tedious to thee.

2. In like manner, If thou [illegible] weary of any work, which grow[illegible] tedious and troublesome unto the[illegible] (either for that the person who co[illegible] mands it displeaseth thee, or bec[illegible] it is of it selfe offensive, or that th[illegible] art thereby hindred from some [illegible] ther employment; which th[illegible] wouldst more willingly embra[illegible] yet omit it not upon any rev[illegible] but rather set sooner upon that wo[illegible] than any other, be it never so pa[illegible] full or displeasing: And altho[illegible] the leaving it undone seems to se[illegible] and quiet thy mind, yet still see th[illegible] desist not from doing it: For th[illegible] thou shalt become more and mo[illegible] instructed in the way to get perf[illegible] *Patience*; Nor is that suppo[illegible] quiet, at all solid, because it spri[illegible] not from a heart sincerely puri[illegible] from all disorderly passion.

And the same rule

3. And I teach the same lesso[illegible]

co[illegible]

concerning such thoughts, as sometimes trouble and contristate thy mind: To wit, that thy aime be not onely to expell them; but kindly to entertaine them, and treat them as grateful guests; Because the trouble of their company, inures thee to the patient suffering of all contrarieties. And whosoever shall otherwise instruct thee, (*O my beloved,*) commands thee to fly that very thing in emulation, which thou seekest to obtaine by fighting; that is, the vertue which thou desirest to gaine, by conquering thine enemies.

is to be applied to troublesome thoughts.

4. But yet a young, and unexperienced Soldier in this spirituall conflict, must warily enter the list to wage this warre with wicked thoughts: and therefore I counsell him sometimes to oppose them, otherwhiles to exchange them for others, according as he perceives this or that way best profits him in the acquisition of vertues; but never so to fly from them and totally leave them, as to seeke to be quit of all trouble and irksomenesse which thence ariseth; For though by this flight he cuts off the occasion of impatience,

Yet a young Scholar, must be wary in waging this war;

But never desert the field.

patience, yet he gets no ſtrength conſtancy of heart, againſt the rising motions thereof.

For then he will ſtil be unprovided.

5. Whence it followes, that if the ſame Sergeants of *Impatience* doe another time, ſeize on him; he ſoone terrified, and quickly conquered; becauſe he was unprovided armes convenient for the combat that is, he had not fortified his mind with cuſtomes, counſells, thoughts and reſolutions to keepe perfect *patience* in all events of Adverſity.

This way is uſefull againſt all imperfections, carnality onely excepted.

And this way of warring, is very profitable, not onely againſt *Impatience*, but all other Imperfections (the *carnall ſtill excepted*,) whereof ſhall be hereafter treated.

CHAP. X.

Of the Fight againſt ſuddaine temptations and paſſions.

1. HE that is not yet accuſtomed to receive ſuddaine adverſities and troubles with a calme countenance and quiet mind, may thus ex- ure himſelfe thereto: Let him fol- diligently

diligently conſider them with his *Underſtanding*, then earneſtly deſire them with his *Will*, and finally always expect them with a ready, reſolute and prepared *Minde*.

2. The manner to ponder ſuch adverſities by the Underſtanding is this: Mark thine owne ſtate, calling and condition, as alſo the place and perſons where and with whom thou art like daily to converſe: thus thou maiſt eaſily foreſee what may probably befall thee, and how thou muſt carry thy ſelfe, and fortifie thy mind, againſt any ſuddain ſurpriſall of thy paſſions. And if ſome accident not foreſeen chance to happen, then beſides this former ſtrength already gained by that firſt reſolution to bear all croſſe events with an evenneſſe of mind, thou maiſt thus farther help thy ſelfe.

First, thou art to ponder them in thy underſtanding. And foreſee what is like to befall thee.

3. When thou perceiveſt that thou art ſleighted, ſcorned or any way injured; preſently enforce thy mind towards thy Lord and maker, and weigh his immenſe bounty and infinite love to thee: from which thought it will forthwith occurre to thy underſtanding, that he is the chief

But if ſome other croſſe happens not foreſeene; fly to the thoughts of Gods love and provi-

dence,

chief cause of this thy trouble
tribulation; and that he
permits it to befall thee, that
maist learne to beare it patiently
his love, and so maist draw
and be more perfectly united
him.

4. And after thou hast thus
cluded with thy selfe, that it
divine will and pleasure
shouldest suffer it patiently,
reflect thy thoughts back upon
selfe, and begin to chide thy
and tell it: *Ah, why strivest thou*
cast off this crosse, which neither the
that enemy, but thy most loving
and heavenly Father hath laid
thy shoulders? Then turne to
Crosse or calamity which
thee, salute it, praise it, embrace
and receive it with all possible
and alacrity.

Who sends it, or permits it,

5. And although the rising
ons be so unruly and violent,
they suffer not thy mind to
it selfe to God, but leave thee
ded, and almost vanquished; yet
severe in thy well-made resolu
and proceed on as if thou
worsted in the skirmish.

And be constant though almost conquered.

6.

6. But amongst all the remedies against these sudden and unexpected motions, this seems most effectuall; To take away timely the cause from whence they proceed: As, If thou feelest thy mind much troubled, when thou canst not obtain such a thing, which thou affectest: presently, away with that love to it, exclude that thing from thy mind. But if thy trouble and vexation ariseth not from the thing, but from the person who hinders, helps, or procures it; and this party is so highly displeasing to thy humour, that the least thing as comming from him is troublesome to thee; then the speediest and best remedy is to conquer thine owne indiuision, and compell thy will to yeeld him true love and affection.

But the best remedy against suddaine motions, is to cut off their causes.

Explication.

For besides that he is a Creature, framed as thou art, by the Allpowerfull hand of God, and redeemed by the same precious ransome of thy dear Saviours blood; he furthermore presents thee with a happy occasion, (if thou canst love it, and lay

lay hold thereon,) to make thy [illegible] even like God, who is good and gracious to all.

Chap. XI.

Of the fight against our flesh, and fleshly concupiscence.

1. In this war, thou must change thy weapon; And therefore, Before the temptation assailes thee, call it not; But avoid all occasions of procuring it, Which are five, 1. Conversation.

IN this warre with thy flesh, ([illegible] *dearly beloved*) thou must change thy weapon, and fight in a new posture, contrary to the former. And therefore thou art to take particular notice of *three times*: to wit, the time *going before* the temptation, *accompanying* it, and *following* it.

2. Before thou feelest the temptations of this kinde, fight not with them, but diligently fly the occasions; and cut off all causes which procure them: As *First*, all conversation, though never so little dangerous.

Explication.

BEcause this enemy is not to be affronted, but avoided by all possible meanes, and we are to [illegible]

the incounter of any person whatsoever, whose presence may put us in the least danger; nor are we to trust our not feeling presently the stings of the temptation, for this accursed vice makes its approaches most commonly by stealth and under hand, and hurts us by so much the more grievously, by how much it pretends truce and amity, whereby we neither distrust its treachery, nor stand upon our guards to defend our selves vigorously: So that there is oftentimes more cause of fear, when the haunt & familiarity is continued under the *pretext of lawfulnesse*, as of kindred, of obligation, of compliance, or even of vertue in the party beloved; for then the poysonous pleasure of our sensuality, intermixeth it selfe with this affection, (which is in its owne nature good and holy) and insensibly distilling into the heart and penetrating by little and little into the very marrow of the soule, at last darkens and obscures the Reason; till it be brought to sleight all dangers, and so by degrees fall either into open ruine, or at least into such troublesome temptations, which are afterwards

This enemy assailes us sometimes by stealth.

And under the pretext of lawfulnesse, &c.

But sensuality may mix it self with thy affection, and ruine thy soule.

wards very hard to be conquered.

Text. *Secondly*, All pleasant aspects
2. Aspects. upon any such persons or things, all
shew of familiarity, all loving salu-
on, all pressing of their hands
thine, or the like levities: But if
hast some affaire which must ne-
rily be transacted with such a
dispatch it with all speed and
vity. *Thirdly*, Take heed of idle-
3. Idle-nesse. and take a particular and perpe-
care, never to act or think any
unbeseeming thy state and voca-
4. Disobedience. *Fourthly*, Be punctuall in obe-
thy Superiours, never contradict
in any thing, but be ever ready
5. Vain-Complacency. execute his command. *Fifthly*, I
not rashly of thy neighbour con-
ning this vice: yea, though his
be manifest, and cannot admit of
excusation; doe thou condole w
him, but neither disdaine nor de
him. And turning his imperfec
to thy owne profit, humble and
temne thy selfe; debase thy
even to the dust, and trembling
awfull feare, beg heartily the di
assistance, that thou be not like
tempted, lest thou likewise fall.

f thou art ready to judge and sleight others, God will punish thee in thy fall, and permit thee to fall into the same vice, that so thou maist learne truly to know and humble thy selfe, and suppresse thy owne pride and presumption: For if thou art proud and fallest not, thy Salvation is much to be doubted of. *Lastly*, mark seriously and beware of vaine-complacence in thy selfe, upon the feeling of any sensible grace, or spirituall comfort: or inward delight in devotion, perswade not thy selfe that thou art therefore more perfect, or that thou shalt henceforth have no enemies to fight withall; but remaine still carefull, and ever fearefull.

In the time of temptation, mark the cause of it; whether externall, and fly from it,

3. In the time accompanying thy temptations, weigh whether they proceed from an externall or internall cause: by externall causes are commonly understood, conversation, speeches, reading, or whatsoever may provoke to this vice: against which the onely, present, and perfect remedy, is to omit all such exercises and fly from these occasions: For there is no fighting with these temptations, as is aforesaid, but the best security

rity is to fly far from them, leſt t
infect thy ſoule with their cor
Or inter- on: By inward cauſes are m
nall.: either the body which is over fu
ſap and ſtrength: Or the mind, w
is infeſted with filthy thoughts, c
ming either from our owne
cuſtomes, and neglect of our fe
or elſe from the enemies ſuggeſti

And pre- 4. The *firſt* of theſe inward ca
vent it by which is from the body's fulne
fit cha- must be prevented with faſt
ſtiſements haircloths, watchings, and the
of the bo- chaſtiſements and auſterities, as R
dy, ſon dictates, or Obedience dire
The *other* inward cauſes com
And by from filthy fancies, are beſt reme
hearty by holy prayer, pious medita
prayer, diligent labour, and continuall
ployment, in affaires convenien
thy ſtate.

Explication.

THy *Prayer* may be made in t
or the like manner; When th
firſt apprehendeſt the approach
the enemy comming to aſſault th
with ſuch fancies, recurre ſodainly
the ſacred Crucifix, ſaying, O

Jesu, my sweet Jesu, succour me with thee, that I be not subdued, and embracing the Crosse with thy Saviour upon it, kisse and cherish againe and againe his holy feet, and speak with heart and affection: *O blessed wounds, sweet and comfortable Wounds, O sacred and sugred Wounds! wound this wretched and unworthy heart of mine with thy pure and perfect love, and free it from these present and pressing motions of impurity,* &c.

But I would not advise thee to choose such points of meditation, which many spirituall bookes prescribe for remedy of these temptations: which are, to consider, First, the fowlenesse of carnall vices, & their insatiableness: Then the great shame and danger which must of necessity accompany them; and lastly, the losse of fame, and consumption of goods; temporall discontents, and eternall damnation: For though these are good meditations, yet they are not conducing to the conquering of these temptations: For since that *Flight*, in the judgement of all, is the Soveraigne remedy against this disease;

Ten. Yet not according as some books prescribe.

Which may give new occasions to impurity.

case; therefore every such thi[illegible] to be avoided, which gives any o[illegible]sion to impure cogitations: But these forementioned meditatio[illegible] howsoever the *understanding* tim[illegible] selfe in detesting these sins of ca[illegible]ty; yet at the same time, it fi[illegible] such fancies in the *memory*, that th[illegible] are just grounds to feare the fal[illegible] into delight thereof.

But by meditating on Christs death and passion.

5. Wherefore, let the matter [illegible] thy *meditations* for this purpose, [illegible] rather taken from the *passion* [illegible] *death of our Saviour Jesus*. And [illegible] evill temptations of that nature, [illegible] also in these pious meditations [illegible] trude themselves (against thy W[illegible] to trouble thee; and notwithstan[illegible]ing thy vigilancy, yet still drive [illegible] their plots, and invent new dev[illegible] against thee; (which may per[illegible] befall thee as well as others) yet [illegible] not out of heart, nor leave off [illegible] well-begun meditations; nor [illegible] to dispute with these flying thoug[illegible] but proceed constantly in what [illegible] art about, leaving and laughing [illegible] the other fancies, as if they not[illegible] concerned thee. And this is [illegible] onely and best way to conquer [illegible]

pu[illegible]

pure cogitations, though never so importunate and troublesome.

EXPLICATION.

AND thou maist conclude thy *meditation*, with this or some such colloquie: *O my soveraigne Creator and sweet Redeemer! disingage me from mine enemies for thy bitter passions sake*, &c. And be sure not to permit thy fancy to returne or reflect on the vice, since the onely *memory* thereof is accompanied with very much danger.

6. And take heed of holding any argument with them, whether thou hast yeelded thy consent or not; for this is a covert deceit of the Devill, who under this maske of good, lyes waiting to insnare thee; and bring thee into inconvenience. Which at another time, when thou enjoyest thy quiet, and art free from these troublesome temptations, will be easily perceived by thee, and taught thee by thy *ghostly Father*. To whom thou art faithfully to discover all and every such thoughts, and not to be

Text. Dispute not with carnall temptations,

But discover them to thy Ghostly Father.

be asham'd: For *humility* is [illegible] mainly necessary, if we mean to [illegible] pleat the victory.

And make no actuall and particular reflexions upon these temptations.

7. As concerning *holy Prayer* (another remedy against this [illegible] malady, and all other spirituall [illegible] cases) know, that it must be [illegible] with often lifting up thy mind [illegible] God, virtually intending to pray [illegible] victory over these thine enemies, without any actuall reflexion upon the temptations; Beware there [illegible] of descending to particulars in [illegible] prayers, or to shew as it were [illegible] malice, and thy misery, by reflecting upon speciall circumstances: for this may endanger thee to fall into [illegible] delectation. And this will suffice thee for thy defence in time of temptation.

After the temptation is past, stand upon thy guard.

8. And *after* the carnall temptation is past, think not that thou [illegible] presently safe and secure from the like assault: but stand upon thy guard, and doe not so much as ever remember those objects which occasioned thy temptations, though never so much disguised with the appearance of vertue or piety; For all this is secret perswasion of our corrupt nature

[illegible], and a craft of the Devill to [illegible] us, and allure us to delight.

CHAP. XII.

How to fight against slacknesse, and negligence.

THat thou mayst secure thy selfe, (*& dearly beloved,*) from this [illegible]icious vice; employ thy whole [illegible]gence and indeavours, to correspond readily with all holy inspirations, and to decline all earthly comforts, curiosities, and superfluous [illegible], not directly belonging to [illegible] state and calling. 1.

Follow holy inspirations speedily.

EXPLICATION.

COncerning which prompt and speedy correspondency with Gods holy *inspirations*, take this Rule: Be sure not to deferre the enterprise and *beginning* of that thing, (which thou art certainly satisfied thou oughtest to do), in it's due and fit time: For I assure thee, this delay in the *beginning* of thy work, will prove an unrecoverable

To begin a good work speedily, and in it's due time,

losse in the progresse thereof: bec
this first short lingring, calls on a
cond, which invites a third, and th
attended by another, and so th
wilt passe on to admit of more,
which thy sense will consent m
easily than to the first, as having n
tasted the bait, and swallowed do
the seeming pleasure of this pro
ction; whence it follows, that th
either entrest upon thy exe
when 'tis too late, or wholly omi
it, because thou art totally disgu
therwith. Thus by litle and litle,
almost insensibly, creeps in this e
habit of *Negligence*, and in the e
we content our selves with this t
ceit, that we will doe it another ti
more carefully and diligently. Ta
heed therefore of this most subt
enemy, *Negligence*, which not o
infects the *Will*, by making it ab
action; but also blinds the *Un*
standing that it apprehends not
vanity of these ill-grounded m
imes, to fancy the doing of our d
another time more devoutly and
ligently, which we may now p
forme, and yet voluntarily leave
or negligently delay it.

Is of great consequence to overcome sloath.

Whe

Wherefore having couragiously begun thy good work, continue it carefully, prosecute it diligently, and end it devoutly; yet not so hastily as to hurt or prejudice the perfection thereof, or to imitate the errour and uncleanesse of them, who out of loathsomnesse think upon nothing but to make a speedy end of what they have enterprised; little caring to doe it well, but onely striving to dispatch it quickly, that they may the sooner enjoy their overmuch-desired quiet and repose.

And having couragiously set upon it, carefully prosecute the same.

2. And because there is no better remedy to recall one fallen into this luggish vice, than thus to settle him to some good work; (though the slothfull man, loaths all such employments, having more thought upon the labour, which he must undergoe, than the fruit which follows it) Therefore this good must be discovered, and made apparent unto him; and he must be given to understand, that one hearty elevation of the mind to God, or one onely bending of the knee humbly to the earth for his honour, is more worth

Text.

The fruit of good works must be discovered,

than all worldly wealth and treasures.

Explication.

And that as often as we make a diligent haſt to ſpeed a good work, by uſing a certaine force and violence to our ſelves, ſo often the holy Angels bring crowns of glorious victory from heaven to adorne our ſoules: and that God by little and little takes away from the tepid and negligent, thoſe graces which he had formerly given them, encreaſing them to his faithfull friends and followers.

Text. And as for the *paine* which is to be taken in the proſecution of vertuous practices; it muſt be ſo dexterouſly hid and diſguiſed from him, that it may ſeeme leſſe and lighter than it is. As; If thou ſhouldeſt perchance employ thy ſelfe in the exerciſe of pious meditation for the ſpace of *one whole houre*, and that ſeemes too long to thy lazy diſpoſition; uſe a pious fraude, and perſwade thy ſenſuality, that after *half a*

And the pains diſguiſed.

quarter

quarter time well spent in prayer, thou wilt presently leave of: And againe when this short space is past, get thy body to have patience a little longer, before thou ceasest thy devotions; and thus continuing from space to space, the whole howre will soone be overpassed, and thy sloath easily shaken of.

But if indeed thou findest a reall disability of body, to beare such labours, thou maist lawfully leave it off for a time; till by degrees, it becomes accustomed to performe these practices of piety, with more fervour and alacrity. Unlesse there be a reall disability.

Explication.

5. THis I tell thee, as condescending to thy sloath and weaknesse: but if thou wouldest habituate thy selfe to make all labour light, and all paines pleasant; *the best*, though the most difficult way, is to get before it, expect it, & cheerefully embrace it at the first incounter; whence thou wilt find, that all tediousnesse in the performance thereof wil be turned into perfect quiet & content, since what thou But the best way to get a custome of induring, is to expect crosses continually,

doſt, thou doſt voluntarily and willingly: whereas if on the contrary thou ſeekeſt to ſhun labour, it will not onely ſeeme irkſome when it comes to be performed, but formidable before-hand to thy apprehenſion; ſo that thy very quiet will be ſubject to trouble, and the fears of this ſurpriſall will continually alarm thy fancy; thou wilt abhor all paintaking, as a thing loathſome, and ſtill dread the occurrence of ſuch occaſions, perſons or objects, as are like to impoſe it upon thee.

And not to ſeek how to ſhun them.

6. Marvaile not that I ſo much preſſe this point, and inveigh againſt this vice of *Negligence*; I doe it for that it is ſeldome perceived, and yet highly prejudiciall, becauſe it perſecutes and purſues us moſt ſecretly, and ſubtilly, it falls upon us not by force but flattery, it gnawes the very *root* of all *ſpirituality*, and inſenſibly gangrens the marrow of our piety and devotion: And our enemy hath no better or more alluring bait to entice any one into his treacherous ambuſhes, eſpecially them who aime at ſpiritualty: Be thou therefore vigilant, (*O my dearly beloved,*) pray heartily,

Negligence, is highly prejudiciall to perfection,

And the moſt alluring bait of our enemy.

heavily, performe good works diligently, and delay not the spinning of the woll for thy nuptiall robe, untill the marriage day be come, when thou shouldest be ready and armed to goe before thy deare Spouse. Reflect, that thy God, who gave thee the morning, doth not promise thee an evening; therefore improve each moment to thy profit, and remember the strict account which will be exacted thereof. I conclude, and counsell thee to give *the day for lost*, (though thou hast dispatcht never so many affaires,) wherein thou hast gotten no victory over thy enemies, nor thanked God for his benefits.

Therefore take timely care to prevene it.

And account that day lost, in which thou hast done no goodaction.

CHAP. XIII.

How to governe our Sensuality.

1. MY Sensuality (*ô dearly beloved*) is the ordinary gate whereby the Devill enters into thee; Let it be therefore thy chief care so to keep and curb it, that it may rather be a doore always open to let in thy Lord God to thy Soule. Therefore

Keep thy heart disingaged from earthly creatures,

in all thy commerce with creatures, be sure to have thy heart free and disingaged from them; often elevating the eye of thy affection to thy God, looke upon him hidden in that creature as in his work: and then reflect, that the same Lord and love, is within thee also; and thou maist begin to converse with him in this sort: *O my most faithfull maker, and eternall Lord God, thou art ever present with me; Thou art more within me than I am in myselfe: and I ungratefull and forgetfull wretch, remember thee not, love thee not, honour thee not.*

And contemplate thy creatours greatnesse,

2. At other times, elevate thy thoughts to the contemplation of Gods incomprehensible perfection, and rejoyce in those his goods, greatnesses, and glories, more than if they were all thine owne. And be more glad, that he is incomprehensible in his Majesty, than if he were within the reach of thy understanding and capacity.

And reduce all created perfecti-

3. And when thou remarkest any main perfection, either of Grace or Nature, in any man or woman, (as wisdome, understanding

piety,

piety, justice, and the like,) lift up thy sense to him who is the bountifull bestower; and consider them not as they are in that creature, but reducing them to thy Lord God, say: *Behold these, ô my God, are rivulets stuing out of thee, the true, living, eternall and increate fountaine; these are the rewards of thy servants, issuing out of the immense Ocean of thy ineffable beauty.*

on to him, the fountaine,

4. But when the beauty of any creature allures thee to any delight and complacency; passe presently from earthly beauty, to the thought of supernall glory, and therein onely taking pleasure, say: *O my God, when will the happy day come, that I shall take in thee onely my whole delight?*

And all earthly beauty to heavenly glory.

5. Another remedy against such-like surprises of pleasure, may be; To ponder presently with thy understanding, how cunningly the Devill, (who onely seeks to kill, or at least to wound thy soule mortally,) lies lurking under this bait. Which when thou perceivest, tell him boldly: *Ah, thou cursed serpent, how craftily and covertly, dost thou lie in*

Mark well the craft of the Devill.

wait to infect me with thy poison? [illegible] then lift up thy mind to God [illegible] saying: *O the goodnesse of my God! [illegible] thou eternally blessed and praised, [illegible] hast discovered my hidden enemy, [illegible] in wait to destroy my soul!*

But when things which are unpleasant befal thee, thinke upon God's eternall decree.

6. But in other accidents, [illegible] go against the hair, and [illegible] procure pain than pleasure, [illegible] maist thus exercise thy self: [illegible] somthing happens which is of [illegible] digestion to thy Sensuality, (as [illegible] hunger, sicknesse, blows, or [illegible] like,) elevate thy mind to [illegible] eternall will, who would have [illegible] and even from all eternity decr[illegible] that thou shouldest suffer this or [illegible] calamity, at this very time, thus [illegible] vously, and with these circumstances, as thou now endurest the [illegible] Therefore ful of hearty joy say within thy selfe: *Now is thy divine will (ô my eternall Lord and love) accomplished in me; whereby thou wouldst from all eternity, that I now in this manner, measure, and number, should receive and carry this crosse: and I acknowledge all this to be for thine honour and glory, and my owne [illegible] welfare and salvation.*

7. And

7. And make use also of such like thoughts, upon all dismall occasions of wind, weather, and the like; which are out of mans power and providence to hinder or prevent. So, when thou readest any thing which tickles thy fancy, turne presently all thy delight to thy Lord God; and conclude, that he infallibly is hid under those words, and now by them sweetly discovers himselfe unto thee. And in like manner, when good thoughts occure with complacency and delight, as proceeding from the reflexion upon some good and vertuous action; turne thy mind so-dainly to thy Lord God, and adoring him with all possible humility and reverence, acknowledge that good to have sprung from his grace, and therefore thou gratefully returnest it to his glory.

So likewise in any sudden or dismall chance,

And in all felse complacency.

Ex. 11.

EXPLICATION.

A larger Declaration of the foregoing Chapter, concerning the government of our outward senses.

1. THat thou maist rightly learn this usefull science, and learn how to governe & regulate thy outward *senses*; it imports thee to use exactnesse of custody, all curious care, and diligence, and a perpetuall and never intermitted practise; because the *appetite* which sits as Captaine and chief commander of our corrupted nature, is violently and inconsiderately bent to search after worldly solaces, earthly pleasures and outward contentments; but being of it selfe unable to acquire them, makes use of the senses, as his Soldiers and naturall instruments, to apprehend their objects; from whence drawing their images, it imprints them in the soule, and proceeds on to pleasure, which (by reason of the sympathy between it and the flesh) dilates it selfe through all those se-

The appetite is violently bent to seeke it's pleasure,

And makes use of the senses to obtaine it.

sowhich are capable of such pleasure: and from hence is derived the common contagion which infects & corrupts both body and soule. Secondly, Now if thou art truly sensible of the danger of this *poison*, apply speedily the *antidote* which I have here prepared against it. Beware of giving up the reines to thy senses, or letting them run at randome after the unruly fancy of their leading appetite; and never make use of them in things tending to meere pleasure, without any further good end, profit or necessity; but if unawares, they have gotten out, and are roam'd too far abroad, either recall them back, or else so reclaime and curb them, that whereas they had at first basely yielded up themselves, and were become wretched prisoners to vaine pleasure, they may now bring home some noble spoile or other from each object, and place it as a trophe in thy soule, where she recollected within her selfe displayes the banners of her affections towards heaven in the contemplation of her Creatour: Which thou maist thus *practise*: So soone as any object is presented to

The Antidot against this poyson,

And how to curb the senses roaming abroad,

one

one of thy outward senses, separ[illegible] in thy thought, the spirit which [illegible] that creature, from the creatu[illegible] selfe, and conclude that it hath [illegible] thing of it's owne nature which [illegible] charm thy sense, but that all is [illegible] work of God, whose Spirit bello[illegible] invisibly this being upon it, gi[illegible] this goodnesse, and indues it [illegible] this beauty, & with all other its pr[illegible] rogatives and perfections: Then [illegible] joyce heartily that thy God is [illegible] onely cause and source of so [illegible] and so great excellencies, which [illegible] eminently contains in his divine [illegible] sence, and whereof these are the [illegible] and lowest images.

By separating the spirit of each object, from the thing it self materiall.

3. So when thou findest thy [illegible] fastened upon some creature wh[illegible] hath onely a *Being*, reduce it in [illegible] thought to it's first nothing, looki[illegible] with the interiour eye of thy so[illegible] upon thy Soveraigne Creatour th[illegible] present, who beautified it with th[illegible] Beeing, and taking pleasure in [illegible] alone, thou may'st say: *O Divi[illegible] and desirable essence! how doth [illegible] heart leap with joy that thou [illegible] art the infinit beginning of all creat[illegible] Beeing.*

Whether it be a creature which hath onely a Being.

4.

4. In like manner, when thou takest notice of Trees, Plants, Herbs, Flowers, and such other things; thy understanding will soone distinguish, how they have no life of themselves, but from that quickning Spirit, which lies not under the sense of thy eye, to whom thou mayst thus breath forth: *Behold the true life, from which, in which, and by which, all creatures live and encrease: O the lively and lovely contentment of my heart!* Or hath a Vegetation, and increase;

5. Also, beholding brute-beasts, let thy spirit soare up to thy God, the free bestower of all their sense and motion, saying: *O prime mover of all things, yet remaining in thy selfe immovable; how great is my joy in thy Joyfulnesse!* Or hath sense and feeling.

6. Moreover, when thy sense is ravished and tickled with some rare beauty; separate with all speed that which appeares to the eye, from the inward spirit which appeares not at all; and considering, that all the outward faireneſſe, springs onely from the invisible Fountaine; say with a gladsome heart: *Oh! the infiniteness of my Soule, when it thinkes* Or is indued with rare beauty;

on

on that eternall and immense beauty which is the originall source and essentiall cause of all created comeliness!

Or excellent perfection;

7. Furthermore, upon the consideration of any perfection in Creatures, first making the aforesaid separation, then break forth into these like expressions: *O rich treasury of all vertues! What contentment doe I feele, that all good is derived from thee and by thee onely? and that all goodnesse, compared to thy Divine perfection, is a meer nothing.*

Also, when thou undertakest any action,

8. Stretching forth thy hand to any action, imagine thy Lord God to be the first cause thereof, and thou onely the living instrument of his Divine Majesty, to whom thy Soul may thus powre forth it selfe, *O Soveraigne Lord of this Universe! how truly doe I rejoyce that I can do no one thing without thee, and that thou art the prime and principall agent in all good actions.*

Or refreshest thy body with meat and drink,

9. Taking any refection of Meat or Drinke; reflect who gives thee gust and savour to that Creature, and taking no other content than in him onely, say: *Be joyfull, O my Soul,*

that there is no true satisfaction out of thy God, and that in him onely thou hast a full abundance of all pleasure.

10. If some delicious smell be welcome to thy sense; stay not there, but ascend to him who is the source of all sweetnesse, and with a heart inflamed with comfort, say: *Alas! O my Lord, as I am truly glad that all sweetnesse proceeds from thee; so grant I beseech thee, that my Soule being truly despoiled and uncloathed of all earthly pleasure, may purely feare up into thy delicious Paradise, and render a perpetually pleasing odour to thy Divine Nostrils.* Or smelleth delicious odours

11. When thou art taken with the Musicall harmony of some excellent voyce or instrument, turne thy soule to thy Saviour, and speake to him: *O my Lord and my God, how doe I joy in thy infinite perfections? O what an admirable harmony doe they make not only in thy self, but also in the heavenly Quires, and in all other thy Creatures?* Or art delighted with musicall harmony,

12. Thus mayst thou (*my dearly Beloved*) raise up thy spirit from all sensible objects to the contemplation Or any other sensible object.

on of the divinity, as hath
hitherto declared. It remains
thou be now in like manner
ed how to passe from the
sensible objects to the meditat
the Word incarnate, by fre
reflexions upon thy Saviours
and Passion. And to this effect
things of the whole Universe
conduce, by considering in them
before) that Soveraigne and Sup
good which is the efficient
of their whole being and be
and thence passing on to the
ration of his immense goodnes
greatnesse, who being the
Lord of all these things,
vouchsafe to descend so low
become man, and to dy for
permitting his owne Creatures
arme themselves against him
Creator. Many things will also
ticularly represent to the eyes of
Soule, these sacred mysteries,
put thee in mind of the severall
strumentes of his severe suffering

How to raise thy Soule by the same objects, to contemplate the Word Incarnate.

As for example, bythe sight of poore cottages.

Poore cottages will remember
of thy Saviours stable and cribb
it raineth, thou wilt reflect
that Divine moysture, distilling

Of Raine.

Body in his bloody agony: The
Stones which thou beholdest, will
put thee in minde of the Rocks rend-
ring under at his Death; the Earth
did seeme to tell thee how it then
trembled; and the bright-shining
Sun, how it's light was then obscu-
red. If thou considerest the water,
thou wilt fall into contemplation
of that which issued out of his open-
ed Side; and the like of all other
objects: So, when thou tastest
Wine, thou mayst thinke of Christ's
Vinegar and Gall; when sweete
odours delight thee, how ill favour'd
were the carkasses upon Mount
Calvary where thy Saviour suffered?
In cloathing thy selfe, reflect how the
eternall Word put on our humanity,
to adorne thee with his Divinity;
In unclothing thy selfe, how he naked,
was nailed to the Crosse. Hearing a
noyse or acclamations of People,
remember those abominable out-
cries; *Away with him, Crucifie him.*
When the Clock strikes the houre,
thinke how thy Saviour's Heart pan-
ted in the Garden at the apprehen-
sion of his approaching passion; or
come to heare and count the cruell

Of Stones.

Of the Earth.

Of the Sun.

Of the Water, &c.

In tasting Wine,

In sweete Smells.

In cloathingthy selfe.

In unclothing thy selfe.

In hearing Noyses.

In hearing the Clock.

stroakes

In time of Sadneſſe.

ſtroakes of the ſcourges, of bl
of the Hammer faſtning the N
through his Body to the Cro
ſadneſſe and ſorrow ſeize thee,
ther by reaſon of thine own
ings and ſickneſſe, or out of
paſſion to others, conceive, alas
litle is all this, compared to
incomprehenſible Anguiſhes, D
ſes, and Dolours, which pierc
Body and Soule of thy dear
viour.

Other wayes to meditate upon ſenſible Objects.

13. Having thus ſhewed the
way how to elevate thy underſt
ing by meanes of all *ſenſible*
to the *Divinity*, and to the
ſteries of the *Worde incarnate*, I
now adde other meanes and m
of *meditation*, drawn from the
ſenſible objects; that as the S
guſts are various, ſo the ſpir
diet may bee diverſly dreſſ'd
ſerv'd up for their ſuſtenance: th
this variety may be alſo very u
not onely to the ſimple, but ev
elevated Soules well advanc
the way of the Spirit, which are
alwayes equally diſpoſed to ſub
contemplations. Neither nee
thou feare, that this *variety* will

confound thee, if thou art
ed by the rule of discretion,
the direction of thy ghostly
, which thou art carefully and
to follow, not onely in
but in all other thy under-
.

When therefore *objects* most to the eye, delicious to , and desirable to flesh and , shall be represented unto ; mark well, how meane these are in themselves, though highly courted and cherish-rolled and esteemed by world-; how the best of them is no than dirt and dung in respect heavenly happinesse, for which art designed, which thou desi-, and to which thou aspirest. By considering how meane the best of them are in themselves.

When thou gazest on the glorious splendour; know for , that thine owne Soule is far bright and beautifull than it, shee be in her Creatours grace favour: otherwise, that shee is obscure and abhominable, darkesome and dismall Hell it . As the Suns brightnesse.

When thou castest up thy corporall

The Heavens greatnesse.

corporall eyes to the *Heavens*, those of thy Soule to those holyer mansions of the blessed and Angelicall spirits; and fix and feast thy thoughts, as happy mansion prepared for eternall abode.

The Birds melody.

17. When thou hearkenst *Birds* warbling notes; or the ficall charmes, soare up in the sweete harmony of He where *Alleluja's* do for ever and beg of thy deare Lord, that may'st become worthy to that his perpetuall prayses amongst heavenly quiristers.

Walking abroad.

18. When thou walkest on the ponder how each one of thy a step towards thy death.

Marking the swift flight of the Fowls.

19. When thou markest the of the Aire, how swiftly they through that yielding Element, the running Waters hasting to originall Ocean; thinke how life slipseaway, and thy Soule to eternity with greater celerity.

In time of Winds, Thunder, Stormes.

20. When impetuous *Winds* rais'd, or *Thunder* and Light rage in the Skyes, remembe

...full day of Judgement, and ...ning thy selfe at the foot ...the Crucifix, adore thy Saviour, ...implore his gracious assistance, ...thou mayst now make such ...use of the time hee lends thee, ...thou mayst be then prepared ...appear courageously before his ...Majesty.

12. As concerning divers Accidents, which are personall and peculiar to thy selfe, thou mayst thus behave thine. Also upon all other Accidents and Occasions.

13. When Griefe or Sadnesse hath seized thy Heart, when melancholy oppresseth thy minde, or when any inconveniency troubles thy body; resigne up and resigne thy spirit to the supreme and eternall Will of God, who is pleased this molestation should even now, and thus, touch and torment thee for thy good, and his owne glory; and bee glad of this occasion to serve him according to his owne Decree and Disposition. As of grief & sorrow.

14. When thou castest thine eyes upon Christs sacred Crosse, consider in the bosome of thy warfare; from under which thou maist not step aside When thou lookest upon Christ crucified.

aside, without eminent danger being surprised by thy sworne enemies; but following it closely valiantly, thou hast certaine hope conquer them, and climb up to heaven, loaden with their glorious spoyles and trophees.

Or the image of the Blessed Virgin.

23. When thou seest the image representing the holy *Virgin* turne thy heart towards her, reigning in Paradise, and give thanks for having been ever ready to performe the divine will; for bearing and bringing up the Redeemer of the world; and for never denying her favour and succour thee and all spirituall combatants humbly imploring it.

And the pictures of Saints.

24. So let the *pictures* of Saints seeme as so many representatives of stout champions and Soldiers, who by their courages and conquests have made thee a free and safe passage to follow them, imitate them, overcome with them, and be crowned with them in eternall glory.

Or entrest into Churches

25. Let the *Churches*, which thou frequentest, put thee in mind that thy soule is Gods temple, and should be therefore kept most pure,

prepared most perfectly for his ...

Finally, let each *creature*, all ... and every accident, be so ... fined and distilled by thy un... from their earthly and ... all drosse, that they may ... thee as true instruments to the ... of thy soule, and become ... full helps to thee, (contrary to ... enemies intention) in thy ten... to *divine union*, which is the ... end thou aimest at.

Finally, make all objects & accidents instruments to thy perfection.

How to regulate the Tongue.

And because the *tongue* hath a ... affinity with our *senses*, (for we ... ly discourse of those things ... we take delight) I will here ... before I descend to the following ... briefly shew thee how thou ... to regulate, bridle and master ... unruly member.

Much prating proceeds ordi... from a certain presumption, ... perswades us that we are very ... in the things we talk of; ... pleasing our selves in our own ... ptions, we endeavour to im... them in the hearers hearts with

Much talk proceeds from presumption.

ſoperfluous repetitions and repli-
ons of the ſame ſubject, to app
thereby more maſters of Re
than others, and as if they ſto
need of our inſtruction. Few
cannot expreſſe the evill which
ſues upon over-much talking;
is the parent of idleneſſe, an
ment of ignorance, the dore of
traction, the inſtrument of falſeh
and the blaſter of all true dev
and ſpirituall fervour.

Therefore avoid long diſcourſes,

3. Wherefore I adviſe thee, in
firſt place, not to enlarge thy ſelf
long diſcourſes, before unwilling
rers, which is to break the lau
civility; nor yet before them
are willing to hearken to ther
thou exceed the bounds of m
ſty.

And paſſionate expreſſions;

4. Avoid alſo, all patheticall
paſſionate expreſſions, and an o
high elevation of voyce; for
theſe are generally odious to
hearers, and alwayes argu
of thine owne vanity and pre
tion.

And all talking of thy owne affaires,

5. Speak not at all of thy ſelf
thine *owne affairs*, of thy pa
or hindred, unleſſe in caſe of
neceſ

necessity, and then also with all possible brevity, simplicity, sincerity, and modesty: and if another seeme superfluous in such speeches concerning himself, be thou edified thereat, but imitate him not, though his words tended to his self-abjection and accusation.

6. Discourse not of thy *neighbour*, nor any thing concerning him, unlesse a just occasion urge thee to defend him, or speak well of him. Or of thy neighbours.

7. Shew a willingnesse to talke always of *God*, and particularly of his love and liberality, yet still with profound reverence for fear of failing; and therefore take more content to hear others discourse, than to talk thy self; and conserve what good words are delivered in the cabin of thy heart. But speak willingly of God.

8. As for all other discourses, let the only sound strick thy eares, but keep thy mind fixed upon thy God; And if thou needs must lend an eare because thy answer is expected, yet let thy souls eye glance up to heaven where thy Lord and love is, and first examin briefly in thy heart what thou intendest thy tongue should And ponder in thy heart, what thy tongue is to utter.

should utter, wherby thou wi
quickly resolve whether speech o
silence be now more to the pu
pose.

The praise and profit of Silence.

9. Lastly, thou wilt find by exp
rience, (*my dearly beloved,*) th
Silence is an excellent and use
weapon for thy spiritual comba
giving courage to fight, constancy t
continue, and confidence to ov
come. It is his sure friend, wh
distrusts himself, and trusts in
God; it conserves us in devotio
and comforts us in the exercise
our duty: And surely the bare co
sideration of the disasters caused
inconsiderate talking, is a sufficie
motive to make us in love with
lence, to which that thou maiest
bituate thy selfe, make frequent
of solitude and retirement fro
fruitlesse company, and frivol
conversation; whereby instead o
men, thou shalt have Angels, Sain
and God himselfe for thy compa
ons and comforters. Finally, re
upon the conflict which thou h
undertaken, and considering h
much thou hast to doe, thou w
find litle leasure to spend in idle ta

CHAP.

CHAP. XIV.

Of the order to be observed in fighting against our enemies.

IN thy spirituall combat against thy disordered affections, and passions, follow this method: 1.

First, enter into the cabinet of thy heart, and let thy inquisitive thoughts search and examine with exact diligence, which be the affections that there beare the greatest sway, and with what thoughts and motions thou art most frequently tempted, and troubled. Mark which are thy greatest enemies,

Secondly, And having found thy foes, turne thy weapons against that single enemy which then actually molests thee, most nearly endangers thee, and is now ready to grapple with thee, oppresse thee, and ruine thee. And single out the fiercest to fight with:

Thirdly, But in time of peace with thy passions, when no enemy appears in field, to provoke thee to battaile; begin thou with them; and make thy strongest onset upon those which have chiefly indomaged thee, most frequently foiled thee, and wrought But when they appeare not, seek them.

thy greatest confusion before the Lord God.

Chap. XV.

What course he must take, who is conquered, and grievously wounded by his enemies.

1. IF thou chance to fall into some vice, either through frailty and weaknesse, or through wickedness and wilfull malice; Turne thee with all speed to God; and first reflect upon thine own basenesse, & heartily hate thy self. Then recollecting thy spirits, and converting thy self again to thy Creatour, confesse to him thy ingratitude, and say with an inflamed heart: *O my Lord, behold I have done like my selfe: For what better could be expected from me, than basenesse, fallings, and sinfulnesse; I am sorry, O my God, with my whole heart: and I confesse, I should have done far worse, and fallen more grievously, but not the hand of thy goodnesse, kept me, stayed me, and upheld me; for which I render thee most humble thanks. And now (O my loving Lord,) doe thou [illegible]*

When thou art faln, rise with all speed.

Pray with fervour.

ing selfe, according to the treasures of thy mercies; and let me not live one of thy graces, nor ever offend against thy most sacred Majesty.

Having thus sincerely powred forth thy heart in the presence of God, be not solicitous and thoughtfull whether he hath forgiven this thy sin, or no; for such a curiosity proceeds of pride, endangers thee to fall into the snare of Satan, renders thee unquiet, and consumes time to no purpose. Therefore, cast thy selfe purely into the paternall bosome of thy merciful Lord, resume thy wonted exercises, and take up thy weapons again, as though thou hadst not fallen. Yea, shouldest thou chance to fall many times a day, and receive many grievous wounds from thy enemie; yet never despaire, never grow faint-hearted, or over-fearfull of thy selfe; but still stand upon thy accustomed guards against all new assaults, and store the same things with no lesse confidence, the second, third, fourth time, and as often as thy need shall require, as thou didst at the first.

Be not over-solicitous or fearefull.

This kind of exercitation, by so

much the more displeaseth the D
vill, by how much he well kno
it is highly pleasing to God: and
this reason he moves all his en
to make us tepid and slack in
quenting it. Doe thou therefore
violence to thy selfe; and the
difficulty thou findest, by so
more redouble thy diligence in
ing it; and esteeme it not
over-irksome, to renew it
times in one and the same fall;
if after the first, next, and third
lapse, thou feelest a grievous tro
confusion, and diffidence in thy
yet still endeavour, by all means
recover the *inward quiet* of thy
and then reconcile thy selfe
thy loving Lord: For that disq
nesse of conscience remaining
the sinne committed, is not
signe of thy sorrow for having
fended thy Saviour; but rather
fear, for thy owne private damm
ges, which thou hast thereby
served.

But be diligent, and use violence to thine own Inclination,

Recovering the quiet of thy soule, and reconciliation to thy Soveraigne.

4. Now the way to recover th
quiet of mind, may be this: Havi
truly turned thy selfe to thy Go
and humbly craved pardon for th
sinne;

The way to get this quiet, is to forget thy fault.

; thinke no more of it, but for-
it totally for the future; and fix
thoughts onely upon thy Lords
te love, by which he earnestly
es to unite thee to himselfe, and
e thee partaker of his eternall
icude. And when by this or the
r considerations, thou hast setled
y mind, and stated thy heart in
quillity; turne thy thoughts a-
e to contemplate thy fall, and
e as thou wert directed in the
ginning of this Chapter: And
en thou goest to confession, (as
thou shouldst frequently do,) re-
all all thy fallings and defects into
y memory, discovering them
ithfully, and confessing them sim-
ly to thy *Ghostly Father*.

Chap. XVI.

That we should keepe our Hearts ... quiet, and joyfull in our Lord.

Explication.

As when wee have lost the q... of our Heart, we are to u... possible endeavours to recover ... (*as is aforesaid*:) So thou must k... that no accident whatsoever ... with any just reason deprive us of ... same. For 'tis most true, (and th... hast beene often told it,) that ... must be angry with our selves ... our sinnes, yet our griefe must ... govern'd with discretion, and acc... pained with tranquillity, and ... sorrow must produce acts and re... lutions of amendment of our li... not of disquiet and anxiety in ... selves. As for other painfull ... unpleasing accidents, as the si... nesse, death, yea and eternall da... nation of our deare friends; or th... scourges of Plague, Famine, War... Saccagings, Burnings, and oth... evils, falling upon our selves; tho...

No accident, can justly deprive us of quiet.

as they are things contrary to our nature, we must needs reject them; yet we may by the efficacious working of Gods Grace, not onely desire them, but even be delighted with them, as being the just punishments of the wicked and exercises of vertue to the good, for which ends our loving Lord permits them to befall us.

For though wee must needs abhor things contrary to nature, Yet wee may love them as coming from Gods permissiō,

Thus conforming our selves to Gods holy Will, wee may quietly and peaceably passe through the midst of all this lives bitternesses and contrarieties. And take this for a truth, that all *Disquiet* of mind, is displeasing to our deare Lord; because it is never without some imperfection, and evermore proceeds from some perverse root of self-love.

And so conforme our selves to his holy will.

1. To obtaine therefore this *quiet* of Heart in thy Spirituall Conflict; thou must (*O dearely beloved*) appoint over thy selfe a faithfull Scout-watch; which, as soone as it discovers any thing tending to thy trouble and disquiet, may suddainly shoot off the warning peece, that thou maist timely betake thee to thy

Text. Thou art to appoint a sentinell.

thy Weapons for thy defence.

2. And if it falls out, (as often it doth,) that through some sodain assaule, thou art grievously perplexed; presently setting all other things aside, pacify thy intellect and endeavour to regaine a quiet and joyfull Heart: for this being done, thou wilt be better enabled to prosecute other affaires, which will take small effect, so long as the minde is troubled and unquiet. Besides, the enemy drawes from thence an occasion to tempt the more violently; For hee feares the sacred *quiet* and peace of the Soule (as Gods Tabernacle wherein he workes his wonders;) and therefore hee shadowes his wiles with a shew of good, that he may the more deceive us; exciting in us sundry pious affections, and holy desires. The cunning whereof is discovered by their fruits and effects; which is the bereaving our Hearts of all true joy and content.

If thou art surprised with perplexity, returnwith all diligence to quiet thy Heart.

3. So soone therefore as thou hast understood by thy scout-watch the signe, of some new affection which demands admittance into thy heart,

And therefore admit of no new affections,

beware

beware of opening unto it, before thou hast blunted the edge of thy will from any desire thereof; and make an humble offer of it to God, with an acknowledgement of thine owne ignorance and blindnesse, whereby thou art uncapable (without the light of his heavenly Grace, which now thou implorest) to judge of this good motion, and to determine whether it comes from his glorious Majesty, or from some earthly cause and consideration.

Before thou hast offer'd them to God,

4. And be ever mindfull of mortifying the proneness of thy nature, before thou adventure upon any good desire, though sent from God himselfe: for such workes which arise upon selfe-mortification, are more gratefull unto him, than those which are done following the desires of thy greedy Nature. And this mortification of thy will, doth generally better please him, than the worke it selfe.

And mortified thy will and desire;

5. Thus, driving out vaine and vitious affections; and not rashly admitting of the good, till first thy owne nature with all her passions and desires be stilled and mortified;

Thou

Which is the sureſt way to remain in peace.

Thou maiſt be ſure to remain in peace; and to keepe the bulwarks of thy Heart in perpetuall ſecurity from all thy foes without, and from reprehenſions, and ſelfe-afflictions within: which grudgings of conſcience, though they ſeeme very good, and to come from God, because they blame thee of ſome defect, yet they are ſometimes ſuggeſted by the Devill: but the onely way to know their off ſpring, is to examine their effects; For if ſuch ſelfe-reprehenſions keepe thee humble and quiet, and ſpur on thy diligence to doe good Workes, without ſeeking thy pious confidence in God, then receive them as inſpired by him who thus knocks at the inner dore of thy Heart to teach thee ſelfe knowledge. But if they make thee unquiet, puſillanimous, unapt to good Workes, and diffident of God (eſpecially at the time when thou feeleſt theſe interiour reprehenſions and afflictions in thy ſelfe;) conclude as a certaine truth, that they come not from thy Creatour, but are ſuggeſted by the deceiver, and thou ſoe hearkeh not to them, but [illegible]

merrily in thy devout and accustomed exercises, as if thou didst not at all feel any such suggestions.

Chap. XVII.

That pious purposes, are sometimes the deceits of the Devil, to hinder our progresse in vertues.

1. Besides these hitherto discovered deceits of the Devill, this yet remains, to wit, A holy purpose and earnest desire to fight afresh against our *former sinnes*: which hee therefore suggests unto us, that our minds being taken up with this employment, may forget their daily and more dangerous enemies, and wage no war against them. But he that will take due care of his own spirituall safety, must in the first place, fall to worke with his *next* neighbouring vices, and set them further of: For through the neglect of this, we fall into many miseries; for they must needs doe, who are still wounded afresh, and yet thinke not of seeking for any salves to cure them.

The Devil suggests desires, to fight against former faults, that thou maist neglect the present.

2. Be-

And fall into self-complacency.

3. Because these purposes be esteemed as if they were reall performances; we fall into *selfe-complacency* and secret pride; in so much as wee cannot disgest a hard word, much lesse any blowes; and yet when we attend our high contemplations, and there wee can make resolutions to endure patiently, and purely for Gods Love, all the pains of *Purgatory*. And for that our inferiour part or sensuality, feels nothing in it self that troubles or grieves it, but looks onely upon such calamities as are to come hereafter; wee very soolishly and rashly conceit our selves, to be some of them who are perfect *patient*, and that wee actually suffer many great matters for Gods Sake.

Therefore thou art to fight actually with thy neareſt foes,

3. Wherefore, *O my beloved*, if thou mayst avoid this deceit, resolve not onely in thy mind, but bend thy selfe actually to fight with thy neareſt foes, which thou findest most troublesome, and most strongly to oppose thee: And thus thou shalt plainly perceive whether thy purposes be true or false, strong or weak. But I may not advise thee, to ma-

war against those enemies which now trouble not thy quiet, unlesse thou plainly foresest, that they are ready to assault thee: For then thou mayst lawfully and profitably fight them, before they fall on thee; that so thou mayest have the more strength and courage at the time of the assault.

And not to irritate them which are quiet,

4. Yet perswade not thy selfe, that by this foregoing skirmish with thy enemies, thou hast already vanquish'd them, unlesse thou hast been for a long time exercised and vers'd in the acts of that vertue; in which case, thou maist resolve to fight against past grievous sinnes, though thou canst not yet conquer some lesse defects; the Divine Providence so permitting, to preserve thee in the humble acknowledgement of thy own weaknesse.

Unlesse thou art well vers'd in the acts of that vertue.

5. But whosoever is *careless* in overcomming *small* defects, and yet thinks hee can easily vanquish the greater; is notoriously vaine, and presumptuous, and even already falling into the snare of the Devil.

Bee not careless of small defects.

EXPLI-

Explication.

Three things make our designs fruitlesse.

I Advise thee here, (my deloved,) to take speciall heed of *three* principall occasions which render our designs fruitlesse, and defraud our pious purposes of their desired and expected effect: which this Doctrine will teach thee how to make good purposes as they ought best.

1. The relying upon our strength.

6. The *first* occasion, (which is also touched briefly in the foregoing Text,) is, that we ordinarily propose to do a good action, or to avoid the doing of evil, more trusting to our strength, than to Gods assistance: And this pride, (whence this deceit proceeds,) so hudwinkes the eyes of our Soule, that we do not at all, and are therefore not permitted to fall and faile of our expectation, that wee may thereby truly come to the knowledge of our own nothing, and learne to grow in all our good designs upon the Divine Goodnesse, Grace, and Power, and not at all in our owne strength and indeavours.

7. A

7. *Another* occasion is, that when our will enters upon a designe, it wants force and efficacy to goe through with it: (although it seemes otherwise to us, because our designe has the beauty of that vertue which we aym at; rather than the difficulty which intervenes in the getting of it.) So that it is no great mervail, that such ill-grounded designes fall downe to the ground, and melt away into nothing upon the first sight of the vertue.

2. The want of force to go through with them.

8. The *third* occasion is; That we direct not our designes to their right and proper end; to wit, the pure Service and Honour of God; For we make them oftentimes, in our affections, or in time of distresse and desolation, rather to find there some solace in such contrarieties, than only to please our Lord God; and therefore lets us fall afterwards, that wee may discerne this deceit, and learn, to our cost, to aym at nothing else in all our actions than his holy Will and Pleasure.

3. The not levelling at the right end.

CHAP.

Chap. XVIII.

How the Devil strives to withdraw from the way of vertue.

1. Another deceit of the Devil.

MOreover, the Devil [illegible] use of an other subtilty draw us from the path of ver[illegible] into the precipice of vices. [illegible]

Exemplified in a sick person.

A certaine person fals into a [illegible] nesse, which hee desires to su[illegible] with patience; The Devil, [illegible] that if hee thus persevere, hee [illegible] needs get the habit of pati[illegible] suggests unto him divers [illegible] and desires, to do this or that [illegible] Worke, if hee could once [illegible] health restored: and that hee [illegible] serve God better; advance his [illegible] perfection more effectually; [illegible] assist others more charitably, if [illegible] were sound, than hee can doe [illegible] sick: And these conceits en[illegible] more and more in the breast of [illegible] sick person, till they make him [illegible] and impatient of his sufferings [illegible] being thereby hindred from [illegible] such heroique actions: And by [illegible] deceit, the Devil casts down a S[illegible]

rom the practice of *Patience*, (in ich it first exercised it selfe) into *Impatience* against this infirmity; not as a thing which is in it selfe easing, but as it is a hindrance, ding her from the Execution those good Works, which shee rectly desires to performe.

Falling into impatience upon pious pretences,

2. Nor doth the enemy rest here; having brought the sick person this, proceeds on in his plot, and es away from him the aforesaid ections (of such good Workes hee could bring about if hee enjoyed his health) when the sick on perceives it not; leaving in only an ardent desire to recover his health: and if this follows as hee would, hee falls into grous sadnesse and great impatience.

And over-earnestly desirous of health.

3. The best *remedy* of this, is, that en sickness or other adversity h seized on thee, thou take care admit no motion or desire into minde, which thou canst not herwith put in execution: otherwise it will make thee solicitous, and ve thee in unquietnesse.

The remedy, is to admit of no purposes which thou canst not presently practice.

Ex-

EXPLICATION.

Because perchance they would not have their effect;

Or that God would not receive them.

Therefore, trouble not thy selfe, when thou canst not performe thy desires;

AND thou art in this case, perswade thy selfe with all tience, humility and resignation, perchance thy now-made intent would not have the effect thou ginest; because thou art far we than thou thinkest: Or, that G by his secret judgements unk to thee, by reason of thy dem will not receive this good from t but rather that thou humble self under the sweet and powe hand of his holy will. So likew shouldst thou be hindred by ghostly Father, or any other occ on whatsoever, from following th own fancy in thy accustomed votions, and particularly in recei the sacred Communion, trouble thy self with over-earnest desires, truly devested of all self-will, cl and content thy self with Gods pleasure; Saying sweetly; *If the seeing eye of divine providence, not in me so great ingratitude, many defects, I should not be priued of so great a blessing as receiving of my sweet Saviour in*

blessed Sacrament; but humbly acknowledging that my loving Lord, doth then discover unto me mine owne unworthinesse, his holy name be ever blessed and praised. O my God, I place my whole confidence in thy divine goodnesse, and hoping thou wilt accept of my will, which I force and conforme to thy disposition; I here open to thee my heart, ready to obey thy holy command, disposed to doe what thou inspirest; enter into it, I beseech thee, and endow it with Spirituall comfort, and courage against its enemies, and then doe with it, O my Creatour and Redeemer, that which is most agreeable to thy divine Majesty, and let thy sacred will be now and alwayes my onely food and nourishment, since I desire nothing more, ô sweet spouse of my soule, but that purged and freed from all things whatsoever displeasing to thee, I may be ready, adorned, and prepared for thy comming, and willing to follow thy blessed disposition in all things whatsoever.

But rest secure, that thy good will is acceptable to God.

If thou punctually performest these precepts, rest secure, (my dearly beloved,) that all thy good desires to doe well, which nevertheless thou canst

canst not compasse; (either by reason of thine own nature, or the malice of thy enemy, or God himselfe permitting it, to prove thy resignation to his holy will,) will alwayes minister some occasion of satisfying thy duty to thy Lord God in what manner hee best pleaseth. And this is the truest service thou canst performe, and the most acceptable sacrifice thou canst offer to his divine Majesty.

Another dangerous snare.

But I think it very convenient to give thee here another *caveat*, of a most dangerous and subtile snare, into which many, blinded with selfe-love, fall unawares: and this it is; That so palliate and excuse their defects, that themselves doe scarcely perceive them.

Text.

4. And mark this diligently; that oftentimes when a man falls into *impatience*, he imputes it not to the pain which he endures, but for that he is impeded from the practice of good works: So that the cause of his impatience relates not to the sickness or adversity it selfe; but partly to himselfe as deserving

Divers pretences for our impatience.

partly to others, whom he must be forced to trouble against his will; and partly to the omission of his spirituall exercises.

5. Thus he who failes in his ambitious seeking of honours and offices, I tell you, he complains not for his owne sake, but for the necessity of his family and friends, whom he might thus have helped. Now that such men deceive themselves, is made apparent by this; that they are not much troubled, when the very same effects come to passe by some other means or persons, which seemed to afflict them, and under which they covered their owne imperfections. But all unwarrantable,

6. For example, Thou tellest me, that thy sickness makes thee not impatient, because it is in it selfe grievous to thee, but for that they who are about thee are thereby overburdened: But should they, whom thou so much compassionatest, be as much overburdened in serving other sick persons, it would not much trouble thee: From whence it is evident, that not the sense of their trouble, but thine owne desire, As is explained by an example.

and selfe-love, was the true root thy *Impatience*. And in this mat thou maist discover the hidden ceits in the rest of thy affaires.

Explication.

The remedy is, to separate the pain, from the pretended circumstances.

TO remedy this, I advise t (*my beloved,*) that as soone thou doubtest of such a deceit, t presently separate (by the help thy conception) the *pain* w presseth thee, from those cir*cumstances* which are pretended ex for thy *impatience*; and then re ing upon that alone, force thy to produce true and efficacious of patience, and resignation to it willingly. Thus thou wilt become a true practiser of vertu at least thine eyes will be open discover thy owne defects, wh thou wert formally ignorant.

Text. Therefore desire not to be freed from thy Crosse,

7. Wherefore I exhort thee, if thou art able to carry thy with patience; thou never de be freed from it: for this brings with it two great evills; *one* is, that if it destroyes not th

...ence, yet it disposeth thee by little and little to impatience: The *other* is, That it deprives thee of merit before God, who esteemes that only a work of perfect Patience, (though short in reference to time,) which is done with the resignation of our wils to his divine pleasure.

8. In this therefore, and in all other works and proceedings follow this *Rule*: Withdraw and purge thy heart from all other desires and demands, than that onely, purely, and simply, which is conforme to God's will. And this is the way to be no more disquieted with adversity; since no such thing can befall thee, without his will and ordaining. But conforme thy will to God's.

9. But when some lawfull meanes must necessarily be used for the expelling of some overburdening adversity; take heed lest selfe love creep into thy heart with them; and see thou apply them, (not to bee thereby freed from thy pressure) but onely because it is Gods pleasure, that thou shouldst make use of those instruments: and then thou canst not be discontented, in case they Yet thou maist use lawfull meanes, so thou takest heed of self-love.

should not conduce to thy de-
rance from adversity.

Explication.

How to oppose the Devill, striving to deceive us with indiscretion.

1. How to oppose the Devill, striving to deceive us with indiscretion,

WHen the Devill perce
that thou walkest on w
in the right track of vertue, so
his common cunning is become
lesse to his designe of making
goe astray: he then transfo
himself into an *Angel of light*, and
licites thee with delightfull thou
flatters thee with passages of
writ, and suggests examples of
Saints; that so conceiting thy
climb'd up to the top of perfec
thou maist fall more dangerou
to the precipice which he hath
for thee. To this end, he pr
thee to the punishment of the
with disciplines, abstinence,
cloath, and other extraordin
sterities; that either thou may
puffed up with pride, as th
thou dost very much; or may

And pressing us to afflict our bodies;

away thy health, and so become uncapable to doe good works; or lastly, that having endured much in this kind, thou maist grow weary of doing penance, and abhor thy spirituall exercises; and so become a prey to thine enemies, and a slave to fleshly and worldly pleasures; which hath hapned to very many, whose presumption having led them on, and left them to the conduct and violence of an indiscreet zeale, after they had gone beyond the limits of their owne vertue by immoderate rigours, perish'd at last in their owne inventions, and so became laughing stocks to their enemies; all which disasters will never befall him who diligently observes this doctrine.

Which though it is sometimes good, Yet it must be tempered by discretion: For all cannot imitate the Saints in austerity of life;

2. For although these voluntary penances are sometimes praiseworthy, and may be meritorious, when strength of body and humility of spirit doe correspond and accompany them; yet they must be temper'd and moderated by discretion according to each one's nature and quality: Thus, hee that is unable of body to imitate the *Saints* in severity of life, may right well be able to

imitate their vertues; by being fervent in devotion, frequent in prayer, continually aspiring to his Lord and love, setting naught by the world and himselfe, and loving silence and solitude; HEE must be humble and affable to all, patient in suffering affronts, glad of the occasions to doe good to his greatest enemies, and finally resolved to performe his Lords will, and promote his honour to the utmost of his power; and never to offend his divine Majesty in the least matter whatsoever.

But each one may imitate their vertues.

3. All which inward acts and mortifications are far more pleasing to God than the outward macerations of the flesh; and therefore I counsell thee to be very punctuall in those things which concerne thy duty and obligation, but as for extraordinary rigours, be rather backward and fearfull, than indiscreetly forward to embrace them.

Yet take heed of too much addicting thy self to delicacies, &c.

4. Yet I speak not here to those delicate ones, who (though in other things they are sufficiently spiritual) are over-much inclined to indulgence towards themselves, and to an

exact

exact doing and diligence in the preservation of their health, under pretence of being thereby better able to serve God and perform their duty; for they strive to couple two capitall enemies together, the Spirit and the flesh; but unprofitably, and with manifest danger to both, since this solicitude causeth oftentimes the losse of health to the one, and of devotion to the other. *Discretion* therefore must be the chief directour in this matter, which must distinguish the diversity of complexions and conditions, and since every one is not of like temper, all cannot be regulated by the same precept. To this I adde, that this *discretion* and moderation is necessary not onely in exteriour things, but also in the acquisition of interiour vertues, as I shall now declare.

Under pretence of health, or the better performance of thy duty.

Discretion therefore is the best directour in this matter of mortification,

5. For though the true Soldier of Christ, aspiring to perfection, must put no limits to his spirituall profit, yet there are some heats of spirit, which need to be quenched with the dew of discretion, especially such as in beginners are kindled with over-much fervour. Thou art there-

And also in the acquisition of vertues,

Which must be done by degrees,

fore to know that vertues are to be gotten by little and little, and by degrees, that so they may take deeper roote, and become more durable in our souls. For example: If Thou art in the pursute of patience; Thou art first to study how to *bear* injuries and afflictions, before thou fall to practise those higher degrees of *delighting in them*, and *desiring them.*

And one by one, rather than all or many together;

6. Moreover I advise thee not to apply thy selfe to obtain all vertues or many together, but first and principally to practise one, and then afterwards another, for by this means a vertuous habit is more easily planted, and more firmly fixed in the soul; For by this continuall exercise of one onely vertue, the *memory* is ready upon all occasions, the *understanding* is studying new means and reasons to acquire it, and the *will* is more affectionately inclined to embrace it, than if many were the objects of their imployments. And such is the conformity and affinity of one vertue to another, that the implanting of any one, is the preparing of the ground for all the other;

others; and whosoever is a profici- ent in the practice of one vertue, hath thereby learned the manner how to purchase another; in so much that as one is augmented, all the rest doe by the same meanes increase in our soules, by reason of their inseparable neareness, connexion, and concatenation together; they being all beames proceeding from the same Sun, which is the divine light.

For, the obtaining of any one vertue is a preparation to all the rest.

Further advises for the getting of Vertues.

1. Besides those meanes formerly prescribed (*in the* 11. *Chapter*) for the obtaining of vertues, I will here give thee some brief and materiall advices concerning this important matter. *First*, it behooves thee to have a generous heart, a great courage, and a strong and resolute will, as being certain thou hast to doe with cunning enemies, and art to wrestle with many contrarieties, and suffer many Crosses.

First, thou must resolve to suffer.

2. Thou must beare a great love to vertue.

2. In the *next* place thou art to bring with thee a particular inclination.

tion and affection to vertue, which thou canst not want, if thou wilt weigheſt how pleaſing it is to God, how excellent in it ſelfe, how profitable and how abſolutely neceſſary to the attaining of all perfection.

3. Thou muſt practiſe it upon all occaſions.

3. Every morning make ſtrong and efficacious reſolutions and proteſtations, to exerciſe thy ſelfe according to the probable occaſions which may that day be offered unto thee; and ſometimes in the day reflect upon thy ſelfe, and examine the performance of this promiſe, and fervently renew thy deſires and intentions.

4. Apply all thy exerciſes to this end.

4. Apply all thy actions, ſpiritual exerciſes, reading, prayer, and meditations, for the obtaining of that vertue which thou now practiſeſt.

5. Form acts thereof.

5. Endeavour ſo to accuſtome thy ſelfe to forme acts of vertue both internall, and externall; that they by uſe may become as eaſie and naturall unto thee, as were formerly their contraries, which were conformable to thy vicious deſires.

6. The

6. The sweet passages and sentences of holy scripture, are of great force to this purpose; and therefore it will be convenient to commit divers of them to thy memory touching that vertue thou now aymest at; and to pronounce them often by mouth, or expresse them in thy heart, especially upon the occasion of feeling the passions and motions contrary to that vertue: For example, If patience be the vertue thou praisest, reflect upon that saying of *Baruch*: *Child, suffer patiently the wrath which is fain upon thee.* And that of the Psalmist: *The patience of the poor shall not perish in the end*: Or that of *Salomon*: *The man that is patient, is better then he that is strong, and he that overcomes his owne mind is better than he that conquers towns*: And; *in your patience you shall possesse your soules*: And; *let us by patience run on to the battaile which is proposed unto us.*

6. Think upon such passages of Scripture, as concerne, and commend it.

Baruch 4.

Psal. 9.

Prov. 16.

Luke 21.

Heb. 12.

7. To the same purpose thou maist also make use of these *jaculatory* prayers: *When, O my God, shall my heart be armed with the shield of patience? When shall I for thy love support cheerfully all contrarieties? O sweet*

7. Make frequent use of Jaculatory prayers,

and dear sufferings! which make me like my meek Saviour, afflicted for sake! O onely life, and love of my soul, shall I never compasse to content my for thy glory, amongst thousands crosses and calamities? Oh, how happy were I, if amidst the flames of tribulations, I could burne with an infinite desire to suffer yet far more!

8. These and the like ejaculations and darts of affection, have great power to excite us to vertue, and penetrate even to Gods heart in heaven, especially being ayded and accompanied with *two* wings: A true knowledge of the *content* our Lord takes in our practice of vertue; and a lively and longing *desire* to obtain it, for no other end than because it is pleasing to his divine Majesty.

Which being ayded with two wings, will soare up to heaven.

9. Thou art yet farther to be instructed, (*my dearly beloved,*) concerning this weighty and necessary matter of obtaining vertue; that one maine point is, to make a continuall progresse in the practice thereof. For if thou leavest off this pursuit, it will necessarily follow, that through the violent inclination of thy sensitive appetite, and the alluring impulse of our wan-

Above all things thou art to make a continuall progresse.

ward objects; unruly passions will presse in upon thee, which will either destroy, or at least much diminish the acquired habits of vertue, and will moreover deprive thee of those manifold graces and gifts of God, which by thy continuance and progresse thou hadst infallibly obtained.

10. For surely the *way of the Spirit*, walking to perfection, is farre different from that of *earthly travailers*; who lose nothing by their convenient stay, because they redresse their wearinesse, which is caused and increased by the continuance of their corporall motion; whereas in this way of the spirit, by how much more thou marchest onwards, by so much thy strength more increaseth; for, the inferiour part, (which by it's resistance, renders the path harsh and painfull,) is by this vertuous progresse still more and more weakned; and the Superiour part, (which is the habitation where vertue resides,) is thereby fomented and fortified: So that by the continuance of well-doing, thou still lessen'st the contradiction which thou feelest in thy journey,

For by going forewards, thy strength increaseth,

journey, and receiveſt a certain ſe
contents in thy happy conqueſt.

11. Thus continuing thy deſig
courſe, and marching ever on
in thy journey, thou wilt arrive
leſſe paine and more pleaſure, a
ding by the ſeverall degrees and
of vertue, to the top of the m
taine; where thy perfected
will performe her pious exerc
not onely without contradiction
with much guſt and content, ha
now tam'd and triumph'd over
unruly paſſions, and compleated
conqueſt over her ſelfe, and all th
created, and being ſweetly ſeiz
the boſome of the divinity.

Till thou art gotten up to the mountain of perfection.

12. Neither is it ſufficient, (*my dearely beloved,*) that thou ſtriveſt to avoid the offered occaſions in the practice of vertues, (*as was declared in the ninth precedent Chapter,*) but I would have thee *ſeeke them out*, and joyfully lay hold of them, though they appeare never ſo little, and at diſtance; eſpecially ſuch as are contrary to thy ſenſuality.

Thou art alſo to ſeek out all occaſions of practiſing vertue,

Eſpecially ſuch as are contrary to thy ſenſuality.

13. To this hard combat, thou mayſt incourage thy ſelfe by the following conſiderations: Whereof

ous is, that all such occasions, are the proportionate and probable, (yea necessary) meanes, for the acquisition of vertue; in so much that when thou demandest vertue of God, thou also askest these occasions, else thy prayers would be presented in vaine, and thy heart would contradict thy lips, yea thou mightest seeme to tempt thy Saviour, who ordinarily gives not patience without suffering, nor humility without contempt: and this is also true in all other vertues, which are all acquired by contrary accidents, whereby wee best perceive our owne wants, and therefore are most moved to desire their redresses: And by how much these feelings are more sensible, by so much the more strong and generous are the acts by which wee endevour to the vertues, wee stand in need of. Thou art therefore to make high esteeme, and improve thy self, by the least offered occasion; as by a crosse-looke or contradicting word, which will inure thee to the patient sufferance of more important difficulties.

This being the most proportionate means to attaine to it,

14. The *other consideration*, is that which

which hath beene formerly touch
To conceive of all things which
And comming from Gods Providence for thy particular profit, fall thee, as comming from G
Providence for thy particular pro
And though some of them, (as th
owne, or others faults,) cannot
imputed to God, (who abhor
sinne,) yet they may be referr
him, in as much as hee perm
them, and though hee can, yet d
not hinder them: But all pains
punishments whatsoever, which h
pen to us, by and through our o
defects, or others malice, are fr
God, and his Divine Providence,
which hee concurres, and wills t
wee indure them; and which
would not permit, (since t
And that thou maist draw good from them containe a certaine deformity,
thing ever odious to his purity)
for the good wee may draw fr
them, and for other just reas
best knowne to his All-know
Majesty.

15. Being therefore ascertain
of Gods Will in all thy sufferin
and that he will have thee to suppo
voluntarily all afflictions which h
fall thee either by others faults
thine owne; it follows, that th

much miſtaken, who (to excuſe their impatience) pretend, that God will not this or that thing, becauſe hee hates all evill: for what is this, but to ſeeke a cloake to cover their owne imperfections, and to diſguiſe the carriage of that Croſſe, which Chriſt hath lay'd upon their ſhoulders? The miſtake of ſome rectified.

16. And I yet further aſſure thee, that thy Lord God more values thy voluntary diſgeſtion of ſuch difficulties which come from thoſe perſons whom thou haſt obliged, than them which come from other accidents; becauſe the pride of thy perverſe nature is more ſuppreſs'd by theſe, than by them; and ſuffering theſe willingly, thou much contenteſt and exalteſt thy God, by co-operating with him in that, wherein his ineffable bounty, and power do ſo greatly appeare: and this in effect, is to draw from the peſtilent poyſon of ſinne and malice, a moſt pretious balſome of vertue and goodneſſe. To ſuffer voluntarily by them who thou haſt obliged, Is to draw vertue frō ſinne and malice.

17. For beleeve it, (*my beloved,*) thy Lord God no ſooner diſcovers in thy heart a lively and ardent love of

of well-doing, and a diſintereſ
deſire of getting this glorious
queſt, but hee forthwith prep
and preſents this chalice of
temptations, and harſh occaſi
which thou art to take and dig
according as hee beſt knoweth
pleaſeth: and therefore confi
of his love, and carefull of
owne profit, ſhut thine eyes,
receive it from his holy H
ſwallowing it down cherfully, re
ly, and ſecurely, even to the la
leaſt drop, as a medicine made
Phyſitian uncapable of errour,
whereof the ingredients, are
much more profitable to thy ſ
by how much they have
ſweetneſſe and favour to thy
fuality.

Receive therefore the bitter cup, mixed by the heavenly Phyſitian; and ſwallow it cherfully.

How to make uſe of all occaſion the exerciſe of one vertue.

1. Thou haſt beene already
formed, (*my dearly beloved,*)
the ſingle practice of one only ver
at once is more profitable, than
laying out for them all toge
and that all occaſions and occu

ers, though different in themselves, are to be directed to that end; Now take this *method* for thy more easy proceeding therein.

2. It may fall out, that oftentimes in the same day or houre, thou mayst chance to be unjustly reprehended for something which in it selfe deserves praise; that thou maist cause anger by doing a good action, or be murmured against for some small subject; that thy fitting demand may bee harshly refused and rejected; that thou art suspected, contradicted, and calumniated without cause; that thy body is afflicted with paine, or thy mind with melancholy; that thou art imployed in some peevish affair; that thy diet is ill dressed; and finally, that thou sufferest either in these-like inconsiderable occasions, or perchance in matters of more difficulty to bee supported, wherewith this miserable life is replenished.

In all occurring accidents of suffering,

3. In all which *accidents*, though it be good to produce divers acts of vertue, conformable to the variety of the subjects; yet following the Rule already prescribed, thou art to exercise

Make acts of that vertue thou then practisest.

exercise thy selfe in such acts, directly aym at that vertue thou practisest: As for example: If the time when these occasions offered, thou art upon the action of *Patience*; thy way is to acts, of induring those particular contrarieties, with all willingness joyfulnesse, and chearfulnesse.

Examples, in the vertue of Patience.

Of Humility.

thy vertue bee *Humility*; acknowledge thy selfe most justly deserving these and far greater indignities:

Of Obedience.

it be *Obedience*; yield readily, submit to Gods powerfull Hand offering to obey (if so he please) not onely all reasonable creatures but even to sinke below the brute beasts, and debase thy selfe unto all things which any way displease thee: If it bee *Poverty* content thy selfe in the want of worldly comforts and conveniences, whatsoever: If it be *Charity* produce acts of love, both towards thy neighbour, as being instrumentall to thy purchasing of vertue; and also towards God, as being the principall and loving cause, whence these crosses proceed, (or at least are permitted) to come upon

Of Poverty.

Of Charity.

for thy spirituall practice and profit. And by this *Doctrine* here delivered concerning the divers accidents which may dayly befall thee, thou mayst easily learne how to behave thy selfe, and make acts of the same thou practisest, in any one occasion of sickness, persecution, or other pressures which are of longer durance.

4. As for the *space of time*, which is to be imployed in the practice of each vertue; it is not for mee to determine; but it must be regulated by the condition, diligence, and necessity, of each particular combatant; and according to their much or little progresse in the way of the spirit; whereof none can be a competent judge, but hee who is the Guider and Directour of their soules.

Concerning the time thou art to stay in the practise of each vertue, Thy directour must be judge;

5. But whosoever shall heartily settle himselfe to worke, with the devotion and diligence aforesaid, may without doubt make great profit in few weekes practice. And take this for one *sure signe* of thy proficiency; if amidst all dryness, darkness and distresses of thy Soule,

Yet thou mayst have some signs of thy progresse;

and

Whereof one is, if thou loseſt not courage in time of deſolation.

and feeling thy ſelf bereft of all ſpi-tuall guſt & comfort, thou ceaſt to continue with courage in thy tuous enterpriſes.

Moreover, the contradiction thy ſenſuality in the forming of of vertue, will afford thee a meſt teſtimony; for the more weakned, the more *this* is ſtren-ened; ſo that to feele no rebe-in the inferiour part, eſpecially unforeſeene aſſaults, is a true t of thy having obtained the ver And as far forth as thy actions accompanied with a prompti and alacrity of ſpirit, ſo farre haſt juſt reaſon to thinke thou profited in this exerciſe.

Another, if the rebellion of thy ſenſuality be weakned.

6. Yet take heed of perſwa thy ſelfe, that thou art in ſure poſ-ſion of perfect vertue, or abſo-maſter of any one paſſion; tho happily thou haſt not a long t and after many hot skirmiſhes, theſe rebellious motions; for deceit of the Devil, and the cor-tion of thy nature, may here too hard for thee, ſince that may bee really a vice, which pride cloath's in the habit of ver-

Yet never thinke thy ſelfe a conquerour,

Becauſe vice may be cloathed in vertues dreſſe,

If furthermore, thou ſteadfaſtly beholdeſt the perfection to which God hath called thee, thou wilt eaſily grant, that hadſt thou made a far greater progreſſe in the path of perfection, yet thou art ſcarcely well entred into the firſt confines thereof. And thou haſt yet much more to do.

7. And I muſt here put thee in mind, (*my dearly beloved,*) that thou art ſtill to looke forwards, and advance thy ſelfe towards thoſe many vertues thou wanteſt, and not to reflect backwards upon thine owne ſmall profit and progreſſe: For this is to be left to thy Lord God, the true ſearcher and onely knower of hearts, who layes open this ſecret to ſome, and conceales it from others, according to his Divine knowledge of the pride or humility which will enſue thereupon, and ſo as a loving Father, takes away from *theſe* all danger, and gives *thoſe* an occaſion to increaſe their vertue. Therefore looke forwards upon what thou yet wanteſt,

8. Wherefore let the pious practitioner purſue his exerciſes with *patience and conſtancy*, though his perceives not it's owne progreſſe; aſſuring himſelfe that he ſhall in due And purſue thy exerciſes with patience and conſtancy.

time

time see and feele it, when the
vine Providence shall be so pl
for his greater profit.

CHAP. XIX.

*How our enemy endeavours to
our vertues instrumentall to
our Ruine.*

1. OUr deceitfull and dange
enemy the Devil, tempt
also by those very vertues which
have acquired, and casts them,
were stumbling blocks, in our
to occasion our ruine. To this
hee strives to make us please
delight our selves in them; that
being puffed up in our selfe-con
wee may fall afterwards into
dangerous precipice of pride.

Our enemies strive to make us take pleasure in our vertues.

2. But to secure thy Soule f
this fearfull fall, stand always
the open and plaine field, and
severe securely in the true and
found consideration of thy o
nothing; confessing that of thy
thou art nothing, thou knowe
thing, thou canst do nothing.

But do thou consider thine own nothing.

thou hast *nothing else in thee of thy self*, but eternall damnation.

3. And take a serious care, to drive far from thee all such of thine owne cogitations, which seeme to whisper against this selfe-knowledge: For they surely are suggested by thy sworne enemies, and therefore if thou excludest them not from thy heart, they will either kill, or deadly wound it.

4. Which truth that thou may'st apprehend, I prescribe this *Rule* unto thee: When thou goest about to contemplate thine own basenesse, make not of the Benefits, Blessings, Gifts and Graces which thou findest in thy selfe; for these are none of thy goods, but Gods Gifts: turne thee therefore to take a view of what is thine own, and so thou shalt rightly judge how great, or rather how truly nothing thou art: which thou mayst thus do: Imagine the *time before* thou hadst a being, and thou wilt soone finde that for an eternity thou wert an absolute nothing, that thou didst nothing, nor didst contribute in the least manner to thy owne life, or any thing

And mark well what is within thee of thine own goods, and what of Gods Gifts.

What wert thou from eternity?

What art thou in time?

which thou now poſſeſſeſt. I
the next place, thou doſt ponder
time wherein thou *beganſt to*
ſomething, thou wilt likewiſe
ſtand, that thou receivedſt it
the pure bounty and benignity
thy God alone; for hee
thee, and gave thee this life,
he ſtill continues and conſerves
thee, and hee doth all other
thou now haſt, knoweſt, and
ſeſſeſt. In ſo much as thou can
meete with the leaſt occaſion
ſelfe, whereon to ground a
of thy being any thing, or of
ſerving any eſteeme above other
any thing.

What good canſt thou do of thy ſelfe?

5. Now as concerning thy
of grace, and abilities given
do good: tell mee, Can thy
do the leaſt good thing by it ſelfe
prived of thy Creatours
Aſſiſtance? If further thou
thy thoughts upon thine own

What evill haſt thou, or mighteſt thou have done?

and ſinfull workes, and other
worſe which thou hadſt und
ly done and continued in, if
of his great Mercy had not
ſtayed, and withdrawne thee
the right hand of his holy

thou wilt be easily brought to acknowledge, that thine owne wickednesse, (both by reason of the length of time, in which thou lay'st drownd therein, and also of the multitude of thy evill actions and perverse affections,) is so great, that it can neither be expressed, nor numbred; in so much that thou art, or surely mightst have beene, like another infernall *Lucifer*: therefore unlesse thou wilt be a sacrilegious felon, and beare away the goods of thy Lord God, and attribute them to thy self, thou mayst justly esteeme thy selfe every day worse than other.

EXPLICATION.

So that thou maist justly thinke thy selfe, the worst of all men.

YEa, thou hast good grounds to think thy selfe the most ungratefull and ingratious wretch in the World, and to be nothing but dirt and dung of the Earth, or that which is more stinking and abhominable, because the loathsomnesse and stench of thy *sinnes* is farre greater.

Text. Yet be just in thy self-accusation,

6. Yet here take this necessary

caveat, That *Justice* be joyned with this confession of thine owne baſeneſſe; leſt it bring thee more prejudice, than profit: For if in the knowledge and humble confeſſion of thy ſelfe thou excelleſt ſome other, (who by reaſon of his own blindneſſe thinkes himſelfe ſome thing, and for ſuch deſires to be eſteemed by others;) and art deſirous that upon this ſcore, others ſhould thinke well of thee, and eſteem thee that which thou acknowledgeſt thy ſelfe not to be; thou art far worſe than he is.

7. Wherefore that the acknowledgement of thy own baſeneſſe and vildneſſe, may be true and reall, and render thee pleaſing to God; thou art not onely to acknowledge thy ſelfe baſe and wicked; but behold thy ſelfe as ſuch a one, treat thy ſelfe as ſuch a one, and deſire to be held, and ſo handled by all others.

And not only acknowledge thine own baſeneſſe, but ſo uſe thy ſelfe.

Explication.

Abhorring all honours, rejoyce in affronts, and condeſcen-

ing upon all occasions to performe the baſeſt imployments, and to be slighted and contemned by every one; yet ſtill for the onely end and intention to humble and exerciſe my ſelfe, and not out of a certaine pride, and ſecret preſumption of ſpirit.

8. And if it ſometimes happen that for ſome good worke, wherein thy Lord God vouchſafed to make thee inſtrumentall, thou comeſt to gaine a good eſteeme, or beginneſt to be beloved, or praiſed by others: Take heed, and be not drawne a little from the aforeſaid truth of thine owne baſeneſſe: but turn thy heart to thy Lord God, and there ſay to him: *O my Lord, let it never enter into my thought, to ſteale from thee thine own Divine goodneſſe.*

Text.

And ſtick to this amidſt all praiſe or applauſe of others.

Explication.

To thee, O my God, all praiſe and honour is onely due; to thee onely be given all the glory, and to mee that which I truly deſerve, which is onely confuſion.

Text. And afterwards thou maist retire upon him who prayſed thee, ſay within thy ſelfe: *Why doth thou thinke I am good? When indeed there is none good, but thou onely my God.*

If thou thus proceedeſt and practiſeſt, thou rendreſt truly to God that which is his, and puttest thy ſoule in a diſpoſition to receive greater grace.

Explication.

9. But if the memory of thy good deeds, endanger thy ſoul to fall into *vanity*; looking upon them preſently as none of thine own goods, but as Gods Gifts, reaſon thus with them: *How can you appear and pretend to have a being in my heart, ſince I neither gave you a beginning, progreſſe, nor perfection; but my good God, by his onely Grace and Goodneſſe created you? I therefore acknowledge him for your principall Father, and to him I returne all heartie Thanks, Praiſe, Honour and Glory.*

And let not the memory of thy good deeds, puff thee up with vanity;

10. The

10. Then penetrate the *best* of thy *good workes*, and thou wilt find, thou hast not onely fayled in perfectly corresponding to the grace which God gave thee to perform them; but also that they are far from that perfection, purity of intention, and that fervour and diligence, which should have accompanied them: in so much that the whole matter being impartially pondered, thou mayst rather be confounded and asham'd, than puffed up with pride and complacency. For nothing is more certain, than that the pure and perfect graces and gifts of God, are destroyed and lessened by our imperfections, when we put them in practice.

For thou wilt finde the best of them very imperfect.

11. And if thou wilt elevate thy spirit to thy Lords supreme Greatnesse and Goodnesse, and truly resent what service is due to so Divine a Majesty; thou wilt soone conclude that there is no cause or colour for thee to glory in thine owne merits, though thy actions had beene farre more excellent and renowned than they are; but accusing thy selfe of want of duty, and trembling at thine own deficiency, wilt put on the

And that thou hast no colour to glory in them,

But to accuse thy want of duty.

perſon of a poore penitent de
pardon, and ſaying; *O my*
be favourable unto mee, a
Sinner.

Thou mayſt furthermore,
into compariſon of thy works,
them of the Saints and Serva
God; and thou wilt by that par
plainly perceive the baſeneſſe of
beſt actions.

Learn therefore humility,

12. Learne therefore (*O beloved*) this neceſſary leſſo
humility, and acknowledge thy
with thy whole bundle of *good*
put together, to be a meere noth
for this is the firme founda
whereon thou art to raiſe the per

Which is the foundation of all vertues,

ſtructure of all other vertues;
the deeper thou layeſt this grou
work, the higher will be thy ſpiri
building; yet never thinke thou
digge it deepe enough, but ra
imagine, that if an infinity co
befall a creature, thy unworthi
would be infinite. This point,
wit, *ſelfe-acknowledgement*,) be

And without which thou art leſſe than nothing.

well practiſed, gives thee the poſ
ſion of all that is good, and with
it thou art leſſe than nothing, tho
thy actions are more perfect
tho

of the greatest Saints, and thy
be in continuall recollection
thy Creatour. *O blessed know-*
ledge! which makes us happy on
and glorious in Heaven! *O*
light, shining out of our dark-
O great nothing, which ren-
us masters and monarchs of all
No, (*my dearly beloved,*) I
never give over the pressing of
Point, which thou art ever to
ide.

13. If therefore thou desirest to
God, *accuse* thy selfe; if thou
excuse his Divine Majesty, dive
thine own *misery*; If thou wilt
him, climb not up to Heaven,
hee will fly from thee, but rather
end into the abysse of thine own
thing, and hee will thither *come to*
, and there embrace thee. Yes,
e will court and cherish thee by
much the more dearly, deliciously
tenderly; by how much thou
nest abject and vild in thine own
es, and art well pleased to have
others slight, and scorn thy com-
ny, as a meere out-cast, an object
derision, and a thing abomi-
ble.

And it is the onely way to praise, find, and please God.

Therefore thou art bound to him, for permitting thee to be scorned;

14. Know furthermore and consider thy selfe most *unworthy* of high a favour from thy Lord G as to bee neglected and scorned all; and faile not to render him hearty and humble thanks.

Finally, thou art to be *grat* and sensible of thy great oblig to them who have administred occasion of this thy spirituall provement, and to acknowl thy selfe most bound to them have most master'd and mort thee.

And to them who do it.

15. But if notwithstanding these true and weighty consider ons, the subtilty of the Devil, own ignorance, or an evill inc tion, should have yet the po over thee, so as to disquiet trouble thy minde with fancies *selfe-praise*, and make some im sions in thy heart, of thine merits and deserts; 'Tis then art chiefly and couragiously to downe and humble thy selfe; thou findest by experience, poorly thou hast profited in the of the Spirit, and knowledge of selfe, and what deepe roots thy p

And be ever wary of the devil, and thine own inclination.

and vanity have taken in thy entralls: And this is the way to suck hony out of poyson, and to draw health from wounds.

Of Rash Judgement.

1. From this vice of *selfe-esteem*, springeth up another no lesse dangerous, which is *Rash-Judgement* concerning our neighbours, and this is commonly followed with contempt of their persons, and detraction from their good name: This vice as it hath its beginning from a *pryish and proud inclination*, so likewise it is nourished and fomented by no other food; for Pride and Rash. Judgement increase together, comply with each other, and doe both joyntly covertly and insensibly concurre to deceive us. For wee presume to exalt our selves, by iudging meanly of others, and we thinke our selves free from those imperfections, which we are fully perswaded are in our Brothers.

Rash-judgement springs from Self-esteeme,

And from Pride.

2. Now, our wylie enemy, the Devill, no sooner discovers this perverse disposition in us, but hee is busy,

The Devil strives to keepe open our senses, upon our Neighbours actions;

busy in keeping our senses open, see, heare, examine, controll, heighten the faults of our Neighbours: hee is diligent to imprint imperfection, or *that* indiscretion of such or such a person in our sight. If therefore (*my dearly beloved*) the foe is so forward and watchful to intrap thee, be thou equally careful and vigilant to avoid his snares and rescue thy soule out of his dangerous snares; and in the first place when anothers defects are presented before thee, presently withdraw thy thoughts; but if thou art solicited to give sentence, let it bee a flat deniall, and short answer, that thou hast no such power given thee: but if thou hadst any such privilege, thou couldst hardly forme a right and sound judgement, being invironed and prevented with such a number of passions, inclining to the more amisse than there is just cause.

But wee must be as vigilant, to shun, as he is to lay his plotts.

First, by denying to give any sentence;

3. Then make use of this *sovereign and singular remedy*: Let the consideration of thine owne wants, and interiour necessities, so take up the whole time, and thoughts, that [illegible] how convenient it is to looke [illegible]

Secondly by looking homewards, upon our own selves,

ward, and how much thou art concerned to take order in thy owne bleeding affaires; thou mayst recall thy mind from roming abroad, and have no leasure left to lend away to others superfluously, who hast scarcely time enough to looke after thy selfe in things of absolute necessity. And this serious search into thine owne wants, will cleare the inward eye of thy soule, from those ill humours which ingender this pestiferous imperfection of Rash judgement. For know, that when thou conceivest amisse of thy Neighbour, there is some root of the same evill in thine own heart, which is apt to take the impression of that object which is like it selfe. When therefore thou feelest this itching desire to censure anothers fault; fall into passion at thy selfe, as if thou wert equally culpable, and enter into these terms with thine owne Soule: *Is it possible, that I, who am so miserable, not onely because I wallow in the same mire, but am also full of greater faults and imperfections, shall notwithstanding be so proud and presumptuous as to take upon me to judge another?*

Where we shall finde some root of the same fault wee blame in them.

another? Thus the weapons
first pointed at thy neighbour
have thus pricked thine owne
will prove a perfect cure of
wounds, and a true comfort to
soule.

If the fault be manifest, put a charitable construction upon it;

4. But when the fault whi
committed, is become manifest,
excuse it with a *charitable conf*
on; and piously conclude that
brother hath many hidden w
and perfections, for the cu
whereof he is thus permitted to f
or that it is to humble him f
time, to make him see his owne
thing; and so from this cont
of others, raise him afterward
higher perfection in the sight o
divine Majesty, whereby his
may prove greater than his
But if the sinne be not onely m
fest, but even monstrous, and
ceeds from a perverse and obst
heart; turne thy thoughts to *Go*
cret & severe judgements; where
wilt find some, whose works
to speak them highly wicked, to
afterwards shew'd evident sign
holinesse, and died with opinion
sanctity: and thou wilt also find
the

If monstrous, have recourse to Gods secret judgements,

men, who were thought to have reached the top of perfection, tumbled downe into the miserable precipice of eternall damnation: It is therefore thy part to tremble at the unperceiveable proceedings of divine providence, and to remaine always carefull and fearefull of thine owne condition, not intermedling with that of others, which is concealed from thy knowledge.

And tremble at the proceedings of his Providence.

5. Finally, beleeve it for a certainty, that all the good and charitable instructions thou putteſt upon thy neighbours actions, are the assured effects of the holy Ghoſt, and that all contempt, raſh censures, and bitterneſſe of mind against them, are framed from thy owne malice, and thine enemies suggeſtion: wherefore drive out of thy soule with all speed and diligence, ſuch impreſſions as arise at thy brothers imperfections, and ſhut not thine eyes to sleep, before thou haſt excluded all ſuch thoughts out of thy heart.

And know that all Charity proceeds from God's good ſpirit,

and all bitterneſſe from the Devill,

Of the meanes to shield us against the attempts of our Enemies at the time of death.

1. Though the whole course of our life is a *continuall Warre*, yet the most signall and important day of battaile, is the day of our death, whosoever is conquered in that and inevitable skirmish, remains hopelesse of the victory for all eternity: wherefore that thou may be then ready to beare this first brunt with constancie, fight now and fall upon thine enemies before-hand couragiously, for he that is a valiant combatant during his life, is likely to be conqueroun at the point of death, as having by long practise gotten the true use of his weapons.

The way to be conquerours at our death,

Is to fall now upon our enemies before-hand.

2. Thou art also to make thee familiar to thy thoughts, by frequent and attentive conference and consideration; for so thou wilt not feare it when it comes; and be better to resist what will then so fiercely assault thee. Worldlings heare willingly this doctrine, because it interrupts them in the cariere of their pleasure, which they follow

ver-much passion and affection, and consequently leave it not without great griefe and affliction. But then (*my dearly beloved*) make timely preparation for a matter of such importance; and to this end, frame thy selfe to be sometimes all alone, helpleſſe, and comfortleſſe, wrestling hand to hand with death; and there represent to thy soule, these things following; which as I perceive will then most afflict thee: and consult with thy own heart how to remedy all things before it be too late, that so thou maist readily make choice thereof in thy lateſt and greateſt necessity: For that which can once only be acted, ought in all reason to be very exactly studied before-hand, lest a fault be committed, which can never be redreſſed.

Therefore make timely preparation.

And now study thy answers, to the four challenges, which thy enemies will then send thee.

Four assaults which our enemies make against us at the time of Death: And first, *Of their assault against Faith, and of the meanes to defend our selves.*

3. Our subtill enemies, make ordinarily their strongeſt oppoſition when

The First is against Faith.

when we are in the weakeſt co-
on; and therefore they raiſe
maine batteries againſt us,
whence they let fly their empo-
ed darts at us into our death-
aſſaulting us, with temptation
gainſt *Faith*, with *Deſpair*,
Vain-glory, and with *Illuſions*.

The remedy is, to retreat from thy Underſtanding to thy Will.

4. As for the *Firſt*: Whe
Devill ſets upon thee with falſe
ments, to batter downe thy F
make a ſpeedy Retreat from
Underſtanding to thy Will, ſa
*Avoid Satan, thou Father of al
hood, I will give thee no audienc
it ſuffiseth and ſatisfies me to
that which the Catholique Chur
poſeth unto me.* Take heed the
of admitting any fancies conc
thy Faith, though they appear
ſo friendly; but take them a
indeed they are, for deceits
Devill, to ingage thee in a d
with him: But if thou art ſo
ly intrapped, that thou wantſt
to retreat, ſtand ſtrongly upo
firme ground: and never yield
to the reaſons he allegeth, or
authorities of Scripture he cite
ſuring thy ſelf, that they are

of fallacies, or corruptly quoted,
applied, or falsly interpreted,
they appeare never so clear
evident.

And to give no answer to thy enemies questions;

And should the subtill Serpent upon interrogations to intrap in thy answers: As, *What doth Church beleeve?* vouchsafe him reply, but frame an inward act of and firme *Faith*; or undaunt- tell him, that the *Church beleevs Truth*. If he againe proposeth, *what is this Truth?* Say, it is that thing which this Church eveth.

But to fix thy thoughts, upon Christ crucified.

Ax above all things, keep thy and mind fixt and attentive the contemplation of Christ fied: where sweetly discourf- with thy Lord and love, say: *O God, ô my Saviour, ô my Creatour, me speedily, abandon me not in ity, let me not swerve one tit- the truth of thy Church; and me, I beseech thee, this grace, I now live in it, so I may con- ly in it, to thy glory, and my eternall comfort.*

Of

Of their Second assault of D
and the Remedy against

The second assault, is of Despaire,

7. The Devills next Engine with he strives to ruine and us, Is the fright he puts into on the thought of our en offences, whence he would down headlong into the g *despair*. In which cruel danger

Where, thou art to observe this certain Rule.

fast to this certain *Rule*: reflexions upon thy sins, from Gods grace, and tend good, if they be followed fects of humility, with true for having offended so good and with a firme confidence goodnesse: But when this disquiets thy mind, make doubtfull and distrustfull, and pusillanimous, then thy sinnes appeare indeed to make thee think thy selfe and eternally damned, and that can be no reason for thee to after Salvation,) assure thy are clearly the effects pro

And to have a perfect

from Satans suggestions: And fore humble thy selfe so

...e, and be more hopefull and ...ident in thy God; whereby ...u wilt confound and conquer thy ...my with his owne weapons, ...ch he prepared for thy destructi-

hope, and humble confidence in God,

... When therefore thy sins are ...ted to thy memory, conceive a ...ft hatred of them, as of things ...stable to the divine goodnesse; ...e sure to have an hopefull con-...ce in thy Saviours passion: And ...l thee yet more; shouldest thou ...to heare God saying unto thee, ...y, *thou art none of the number of ...ey*; yet thou art not to lose ...confidence in his mercy, but ...ly to reply, *Thou hast just rea-...d my Soveraigne Lord God, to ...me off for my sins sake; But I ...greatest reason to be confident of ...oodnesse and mercy, and to beleeve ...thou wilt pardon me; therefore I ...ly beg salvation for this thy ...ched creature; damn'd indeed by ...ne malice, but redeem'd by the ...ransome of thy Sonnes most pre-...blood and passion. Thou wilt save ...d my Redeemer, for thine owne glo-...sake; and I resigne my selfe freely*

And never to distrust his mercy,

And the merits of his passion.

into

into thy hands, upon the assu
thy infinite mercy. Dost with me,
spose of me, as thou best plea
thou art my onely Lord; and
killest me, yet I will place my
hope in thy heavenly goodnesse.

Of the assault of Vain glory.

The third assault is, of vain-glory,

9. The third assault, is the *Vain-glory and presumption*: thou art to be equally wary other extreme, and never to of the least conceit or comp in thy selfe or thy actions, bu ferre all goodnesse that seem in thee, purely to Gods grea and the merits of Christs p Imbase thy selfe in thy heart there is the least remainder o in thy body, and acknowle God as the true fountain o goodnesse. Look not at thine owne merits, but rely upon his mercy. Distrust th and trust in thy Saviour; what poore provisions thou up in store for this passage and thy journey to eterni how vain and useleſse all thi

Which is conquerd by distrust of thy self, and trust in God.

deavours will prove, unlesse God
ll be pleased to put his helping
nd, and gather thee under the sa-
d wings of his divine protecti-

illusions, and false aprearances, which are usually presented at the hour of death

10. If thy obstinate enmy, who is
r studying to supplant thee,
ld at this time set upon thee
h false appearances, and *transfigu-*
ons of himselfe into an Angel of
e, thy best way is, to recurre to
certain knowledge of thine own
ing, and boldly to answer him:
ert, ô thou accursed devill, into
own darknesse; I neither deserve
desire any visions: I need no o-
ing than the mercy of my Jesus,
prayers of the Virgin Mary, and
assistance of the Saints. Yea,
ough thou hast reason to guesse by
me evident signes, that these things
from heaven, yet still deny them
accesse unto thee, and drive them
from thee; nor needest thou
r lest any such resistance (groun-
ded

The fourth assault, is, by false illusions,

Against which, have recourse to the confession of thy owne nothing; And admit them not though they seem to come from heaven.

ded upon thine own
should displease God; for
visions come from him, he
well how to make them
notwithstanding thy oppos
and art secure to be thereby no
since he who gives his grace
humble, cannot be angry wit
who practiseth such high acts
vertue.

After these generall temptations, follow others in particular.

11. These are the common ordinary engines, which our my makes use of in this la sage: After which follow his trained bands of *temptations*, ding to each ones particular tion and disposition. Stand fore timely to thy arms (*my b* before this great day of batta upon thee; and fight now va and generously against thy passions and imperfections, thou mayst be prepared at tha which takes from thee all other and power to perform it.

CHAP. XX.

That we must never flatter our selves, as having subdued our enemies; but must often return, to our wonted exercises, as if we were yet Novices in this Spirituall Conflict.

I have yet one thing (*O beloved*) to tell thee of; which is, that thou never perswade thy selfe to have gotten a full victory over any of thy *passions*, though perchance thou rest for a long time together from motions thereof: But that thou often renew thy accustomed spirituall exercises, as if thou wert a young beginner, and a fresh-come souldier now entring the warre. For if we behold, and desire to know the perfection whereunto God hath called us: wee shall find it to be so high and so copious, that all our best spent endeavours, wee shall scarcely presume to say, that we have learnt the first principles thereof. And besides this; That which seemes to us a vertue, may indeed sometimes be a vice; our judge-

Never perswade thy selfe, thou hast gotten a full victory,

But often renew thy exercises.

For perfection is very high and hard to be obtained.

ment being deceived by some fa
pride.

Chap. XXI.
Of Holy Prayer.

1 The fourth weapon is Holy prayer.

WE have hitherto (*ô belo*
through the divine a
heard and learned what co
Diffidence in our selves, Confi
our God, and continual Exercise
are the three necessary mean
get the victory of our passion
to conquer the disordered mo
of our Sensuality. Now follo
fourth, which is *Holy Praye*
this is the best and most effec
means to obtain all good
from Gods gracious and bou
hand.

Explication.

A further description of prayer.

FOr *Prayer*, is the food, the
fort, and the support of the
during its pilgrimage upon
It is a secure bridge for it to
over the severall seas of adv
and prosperities: It is a
de

defence against vices and temptati-
ons, a key opening into the cabinet
of heavenly treasures; the dore of
holy thoughts, and finally, an invin-
cible Citadel, and sure retreating
place from the violent assaults of all
your enemies.

By prayer, (if thou knowest how
to apply it to its true use,) thou put-
test a sword into thy Lords power-
full hands, wherewith he will fight
for thee, and vanquish
all enemies which oppose thee in thy
way of perfection.

But to make thy prayer grateful, Text.
powerfull, and acceptable; it must be Which
accompanied with these conditions, must have
and properties. these pro-
perties,

First, That an ardent desire to 1. A desire
serve thy Lord God, in such a man- to serve
ner as may best pleasure his divine God.
Majesty, doe continually inflame thy
heart.

Explication.

To obtain this inflamed desire; How to
consider that thy Lord God, by obtain this
reason of his admirable excellencies, inflamed
desire.

of goodneſſe, majeſty, wiſedom, beauty, and other infinite perfections; is more than worthy to be ſerved, and honoured, by thee and all creatures. That to ſerve and honour thee, this greatneſſe hath deſcended to compaſſionate our weakneſſe; and to ſuffer for thee his ſacred humanity for thirty three yeares ſpace, during which time he cur'd and ſalv'd thy ſtinking ſores (which were gangren'd by the contagion of ſinne,) not with medicinall oyle, ordinary wine, and common plaiſters; but with the precious balſom of his owne ſacred bloud, and with unguents confected of his pureſt fleſh, torn from his body by ſcourges, thorns, and nailes. Weigh alſo the importance of this ſervice, ſince thou art thereby enabled to maſter thy ſelfe, to conquer thine enemies, and to become the child of God.

Text. Secondly, perfect Faith.

Secondly, That thou be poſſeſſed with a true and conſtant Faith, whereby thou beleeveſt, that the living Lord will give thee all things neceſſary for his ſervice, and thy ſalvation.

EXPLICATION.

Holy Confidence, is the vessell which the divine goodnesse with the treasures of his graces; the greater it is, the richer, and laden, will thy prayer return thine owne bosome: For how can unchangeable Lord faile to make partakers of his good gifts graces, when as himself hath commanded us to ask them, and sent his holy Spirit to them petition him for it, with Faith perseverance?

Text. Thirdly, Conformity to God's will

Thirdly, that thou hast no other end in frequenting holy prayer, than accomplishing of Gods will and thine owne; and this as well in asking, as in obtaining. That is, Let nothing move thee to pray, but only that God will have thee pray; neither doe thou desire to be heard, for any other reason, than that thou hearest it is his pleasure: briefly; Let thine intention, and the whole purpose of thy prayer be this, That thy will may be conformable to Gods will:

and ſtrive not at all to bend his
or draw it unto thine.

EXPLICATION.

Becauſe thy owne will is ſubject to error,

AND this thou art to do ſo
the rather, becauſe thy wi
ing infected with *ſelfe-love*, i
to errour, and forgetfulneſſe
ſelfe, and ſo knows not what i
but the divine will is ever repl
nied with unſpeakable good
and ſo can *never faile*, but is the

but the divine will is infallibly right.

and queen-regent of all other
deſerving to be followed and ob
by them all. Thou art therefore
wayes to petition for thoſe th
which are conforme to Gods
will; and when thou ſuſpecteſt
ther ſome deſire of thine be
ſuch, to make thy demand co
onall; and not to wiſh it, but
ſo far forth as thy Lord God h
pleaſed thou ſhale obtain it. In th
alſo, which are known to be cer
ly agreeable to his divine Ma
ſuch as are vertues, and graces;
are to pray for them, rather
thou maiſt by their meanes be
pleaſe, ſatisfy and ſerve him,

[illegible] other end or consideration [illegible]ever, though never so spiri[illegible]

Text. Fourthly, A connexion with the former exercises.

Fourthly, That thy prayer, and [illegible] before-described spirituall [illegible], be so joyned together, as [illegible] thou undertake not the one, [illegible] the practise of the other: [illegible] pray thou never so long, and [illegible] so much, to obtaine any [illegible] unlesse thou also labour, and [illegible] thy self in the way to get it; [illegible] tempest God, but ob[illegible] not thy desire.

EXPLICATION.

Fifthly, Thanksgiving for received favours.

[illegible] remember that before thou [illegible] new favours, thou art [illegible] humble thanks for them [illegible] formerly received, by these [illegible] expressions: *O my good [illegible] Lord God, who hast made [illegible] me, and rescued me from [illegible], oftner than I my selfe [illegible] can conceive; succour me [illegible] also, and deny not to grant [illegible] present petition, though I [illegible] hitherto rebellious to thy will,*

will, and ungratefull to thy [illegible] nesse.

And if thy demand be for [illegible] particular vertue, whereof thou [illegible] standest in great need, by reas[illegible] some temptation, trouble or co[illegible] diction, which urgeth thee; f[illegible] not to thank him for that occ[illegible] of thy triall and exercise; w[illegible] through his gracious assistance, [illegible] redound so much to thy spir[illegible] good.

Sixthly, a reflexion upon Gods goodnesse, and promise; and Christs passion.

Sixthly, since Prayer hath [illegible] whole force, power and hope of [illegible] taining, from Gods goodnesse [illegible] mercy, from Christs merits and [illegible] sion, and from the divine promi[illegible] therefore thou maist fitly usher [illegible] thy demands, by some of these [illegible] lowing sayings: *O my God, gr[illegible] unto thy servant, I beseech thee, [illegible] grace for thy supreme goodnesse [illegible] that thy most dear Sonnes merits [illegible] impetrate for me the graunt of [illegible] petition. Remember ô my Lord, thi[illegible] owne loving promise; and incline th[illegible] eares to hear my prayer.* At ot[illegible] times, thou maist ask by the me[illegible] of the most glorious Virgin, and [illegible] frages of the Saints; which [illegible] powerfu[illegible]

[illegible]ll to prevaile, in thy pious [illegible]

[illegible]ly, Thou art to pray with [illegible]rance; For if the continued [illegible]ity of the Evangelicall [illegible], inflected the hard-hearted [illegible] to give her what she asked; [illegible] shall perseverant petitions be [illegible], by him who is mercy and [illegible]esse it selfe?

Seventhly, Perseverance.

Therefore after thy prayer, [illegible]then thy soule with a live by [illegible] in God, that (through his infi[illegible] love) he will bestow on thee the [illegible] demanded grace or gift, or [illegible] that is better for thee, or [illegible] together: And although he so [illegible] delayes his answer, that thou [illegible] doubt he denyes what thou [illegible]; yet remaine constantly in [illegible] hope, and never slacken there[illegible], either thy prayer, or thy pra[illegible], or thy confidence.

Text. Prayer must also be strengthned with Hope.

3. Yea though it may seeme to [illegible] that God *rejecteth thee and thy* [illegible]: Yet doe thou still humble [illegible] more and more before him, [illegible] thy *Faith*, and comfort[illegible] self with hope in thy Saviour.

And though God seemeth to reject thy prayer, yet per severe knocking.

For the more fervently and fre-
quently thou interposest this con-
hope in God, even in such vi-
repulses, and (as it were) m-
reprobations of thy prayer, the
thou becommest pleasing and gr-
full unto him.

And alwayes thanking him, as wel when he grants, as when he denies.

4. And therefore thou art alw-
to return him *gratefull thanks*, w-
thou acknowledgest no lesse g-
wise and loving in thy behalfe, w-
he seemes to cast out thy peti-
than when he grants it. Keep th-
an ever-constant, couragious,
joyfull mind, in all events whe-
good or bad: and humbly sub-
thy selfe to the infallible wisdom
and all-ordering providence of th-
Lord God.

CHAP. XXII.

What inward (or mental) prayer is, and what Contemplation: and the ... thereof.

1. Mentall prayer includes alwayes.

INward (*or mentall*) *prayer*, is an elevation of the mind to God: and it alwayes includes, either to an actuall, or virtuall petition of something.

2. Virtual

2. Virtuall petition is, when the [illegible] is lifted up to God to obtaine [illegible] grace from him, shewing him [illegible] necessities simply and briefly [illegible] any discourse or considera[illegible] of any other things: As, when I elevate my mind to God, and con[illegible] before him my weaknesse both [illegible] well, and to defend my selfe [illegible] doing evill: This sort of prayer, [illegible] properly tearmed *Virtuall*; be[illegible] when I thus briefly lay my [illegible] open to God, hee well [illegible] what is there wanting, and [illegible] much I stand in neede of his [illegible].

Either a virtuall Petition of some thing.

EXPLICATION.

AND this virtually implies, an humble supplication to his Di[illegible] Majesty that hee will vouchsafe [illegible] supply my necessities. And by [illegible] much the more this confession [illegible] own want and weaknesse is [illegible] and manifest, and thy desire [illegible], and thy confidence lively; [illegible] much also thy demand shall be [illegible] more force and value.

3. There is also another kinde of inward

Text-

inward *virtuall Prayer*, which consists in a simple beholding or contemplation of God in our mind. And this Prayer is, When we elicite a desire, and (as it were) put our Lord in remembrance of that grace, which formerly demanded.

4. Learne, (O my beloved) this way of *Prayer*, and make it familiar unto thee by the frequent use of it: For expetience will give thee to understand that it is the best armour of proof against all enemies, adversities and dangers. Have it therefore always in readinesse, that where and whensoever need requires thou mayst make use thereof.

Or an actuall asking by words expressed in the mind.

5. Actuall petition, or actuall inward Prayer is when grace is asked by words expressed in the mind; in this or the like manner: *Give me, O my Lord God, this grace, this benefit, for the honour of thy most sacred name:* Or thus, *I stedfastly believe, O my God, that so it is thy holy will, I should begg of thee this grace which I stand in need of: Do thou therefore, O my God, accomplish thine own pleasure in me.*

6. Thus also thou maist present

before

Gods Divine Majesty, thine which annoyes thee, or thy which afflict thee, joyning with thine owne weaknesse to them and say; *O Lord, looke thine owne creature, made by thy hands, and redeemed by thy precious blood: behold also thine enemy mine, outragiously reaching at and striving to take mee from and teare mee in peeces. O my refuge I only fly, In thee onely trust. Consider my weaknesse, and mine enemies strength; who will inforce subject mee to his tyranny, if left destitute of thy powerfull protection.*

CHAP. XXIII.

How we may joyne Contemplation to this inward Prayer.

IF sometimes thou art willing to settle thy selfe to mentall prayer for a certaine space of time, an houre, or more; thou mayst joyn to this way of Prayer, certaine meditations upon the *Life and Death* of our Saviour Christ, applying alwayes

Take some points of Christs Death or Passion.

always his Actions to that ... thou then demandest, and so ... ing upon them both together.

2. For example: *Patience* ... vertue thou art now in quest ... choose therefore for the subject ... thy Meditation, some myster ... Christs Crucifixion; As, how ... hee was despoiled of his gar ... which were barbarously rent ... his Body, carrying away part ... sacred Flesh which cleaved fast ... them: With what outcries, ... curses, they crowne and mock ... him with Thornes, iterating ... and againe that terrible torment. How this most innocent Lamb ... fastened with Nayles to the wo ... of the Crosse, and lifted up into ... Ayre, with unspeakable griefe ... his Wounds, and new anguish ... whole Body: And so of other ... like points.

And apply his actions to the vertue thou demandest;

As for example to Patience.

3. And in these considerat ... *first* apply thy senses to feele, see, ... the paine which thy deare Sa ... endured in these passages in all ... Members of his sacred Humani ... *Then* elevating thy heart to his ... Soule, penetrate into his Pa ...

ckneſſe, and ſee how plea-
er paſſeth over theſe ſo great
grevous afflictions: and how
hee is, for his Fathers ſatis-
and our ſalvation, to ſuffer
more and farre greater tor-
: *After this*, behold him hang-
his Croſſe, and compleating
ferings by his Death: ſtand
cke to him and contemplate
and thinke with what an ardent
hee did all this for thee, that
by his example might'ſt learne
with patience, thy ſmaller
for his honour. And as
ned himſelfe to his Heavenly
, and prayed for thee; ſo thou
implore his Grace to heare
overcome this Croſſe thou now
ſelf under, and all other thy
, with quiet of minde, and
of reſolution.

Mark how meekly hee ſuffered, and learne thereby to ſuffer patiently thy ſmaller adverſities.

Of Reſolution.

And *Laſtly*, compell thy will
ent to theſe ſufferings; And
e to it, to take up this Croſſe
, and carry it on conſtantly:
ne thee to God thy Hea-
Father, and humbly beg of
the vertue of *Patience*; and that
will be pleaſed to hear the perfect

And compell thy will, to take up thy Croſſe quietly.

Prayer

Prayer of his own dear Son, poured out on the *Crosse* for thee.

CHAP. XXIV.

Of another certaine manner of Praying by way of Meditation.

To pray and meditate together,

1. THere is yet another manner of *Praying and Meditating together*; As thus: Having attentively and seriously considered upon the Saviours bitter Passion, sustained for thy sake, and to save thy soule; apply thine own senses (as aforesaid) and endeavour to feel (as it were) the like dolours in thy selfe: and let thy thoughts pierce into the profoundest of mind wherewith Christ our Saviour suffered all this.

By considering Christs Merits, & the content his Heavenly Father took in his obedience.

2. And having weighed his exceeding pains and his exact patience, proceed to these two following considerations: *First*, of the treasure of Christs Merits: and *Secondly*, of the high content and good liking, which his heavenly Father took in his deare Sons perfect obedience. *Then*,

3. Having fill'd thy minde with these pious points of Meditation, prostrate

them, and present them to
Lord God; and beg by vertue of
that grace which thou standest
needfull need of. And thus thou
mayst put up thy Petitions, not only
meditating upon any mystery
Christs passion; but also upon
any internall or externall action of

And presenting them both to God.

CHAP. XXV.

Way of praying by the Intercession of the Blessed Virgin.

There is yet, (besides these
forgoing methods of Prayer
and Meditation,) *another way*, by the
help of the most glorious and ever-
Virgin, and Mother of our
Lord Jesus Christ. Which thou
mayst thus easily practise: *First*, fix
thy mind and meditation upon God
the Eternall Father; *then* upon Jesus
Christ his deare Son and our sweet
Saviour; and *lastly* upon *Mary*, the
most blessed Virgin-Mother.

First; fix thy minde and meditation upth'eternall Father.

In thy meditation of the *Eternall Father*, take these two points
for thy subject, and offer them up

to

to his Divine Majesty: First great liking and content her himselfe from all eternity, ning this perfect creature the before she had a being: Secondly wonders hee wrought in her, content he took in her, when she borne into the World.

Considering the content he had in himselfe (concerning her) from all eternity;

3. And as for the *first* of th considerations; Soare aloft, exalt thy thoughts beyond all and above each thing created, netrating the very eternity of Deity; and then consider what lebrity of joy and delight the Di Majesty had within himselfe, cerning this *sacred Virgin* and high perfections: And there fo thy Lord amidst these joyes delights, lay hold of the opportu and addresse thy Petition unto with full hope and confidence, for this his great joys sake, hee impart bountifully some G Strength and Courage unto t whereby thou mayst be enabled encounter and conquer thine e mies, especially this vice which chiefly tempts and troubles the

4. Hence proceede to the co

dera

[illegible] of thoſe admirable vertues, [illegible] and ſingular graces, con- [illegible] upon this moſt *glorious Virgin*; [illegible] ſometimes preſent the whole [illegible] of them to the view of the [illegible] Father; other-times chooſe [illegible] ſome particular perfection to [illegible] before him: imploring and [illegible] for his owne boundleſſe [illegible] ſake, and in reſpect of [illegible] vertues and merits of this his [illegible] beloved Spouſe; that hee will [illegible] heare, and mercifully grant [illegible] ſo greatly needeſt.

And the wonders he wrought in her, when ſhee had a being.

[illegible] Then turne thy thoughts to- [illegible] the *Sonne of God*, our Lord [illegible] and repreſent before him the [illegible] wombe of his Virgin-Mother, [illegible] encloſed and carried him for [illegible] ſpace: as alſo the ſin- [illegible] reverence wherewith ſhee re- [illegible] him from her wombe into [illegible], when he firſt appeared [illegible] World; aſſiſting him and [illegible] him true man, and [illegible] him as eternall God; as her [illegible] child; and as her power- [illegible] Creatour: Put him further in [illegible], of her eyes of compaſſion [illegible] his poverty; of her ſacred

Secondly, upon God the Son.

Armes

Armes which so often em
him; her Kisses, wherewith
cherish'd him; her Milk where
shee nourish'd him, her labour
fered for him all his life time,
her dolours at his Death; by w
and the like relations from the
Mother, thou shalt use (as it w
a certaine violence to her belo
Son, to grant thy Petition.

Lastly come to the sacred Virgin.

6. Lastly, come to the *sacred Virgin* her selfe; lay open before her owne privileges, prerogat and perfections; how shee co amongst all Virgins and Wom was especially elected by the eter Power, Prudence, and Goodn of God, to be a Mother of Gr and of pitty; to be an assistan advocate of all mankinde; and (next to her dearly beloved S humanity) wee can apply our s to none but her, for better supp of our necessities, or truer solac our sorrowes, or greater hope happinesse. Tell her also of that and tryed saying; that no one ever faithfully call upon her, received not a mercifull answer, present assistance by her holy Pra

...Patronage. Lastly, put before ... all her Sons sorrowes and ... upon Earth; and beg of ... his sweet sake, for his onely ... and for his glory, that thou ...petrate by her pious inter- ... the effect of this thy Petition, ... that thou mightst obtaine, he ... underwent his so bitter ... and Passion.

Chap. XXVI.

...ay and meditate by meanes of ...ly Angels, and Heavenly Citizens.

Another powerfull meanes to obtaine thy Petition, is by the ... and blessed *Saints* in Heaven: ... also practised two manner ... *First*, apply thy thoughts ... Eternall Father; and present ... him the Love, Honour and ..., wherewith his Heavenly ... worships and exalts him: and ... lay open all the miseries, ... and molestations, which his ... suffered, and by his grace sur- ... here upon Earth.

First, addresse thy selfe to the eternall Father.

2. The

Next unto the glorious Angels and Saints themselves,

2. The *other way* is, by ap[illegible] thy selfe to these glorious spir[illegible] to them who not onely rem[illegible] us amidst their joys, but ear[illegible] desire our perfection: beg the[illegible] their faithfull assistance in thy [illegible] against vices; and sometimes im[illegible] their ayd and assistance at the [illegible] of thy Death, against thy dre[illegible] enemies.

3. *Other times*, reflect upon [illegible] excellent gifts and graces, where[illegible] their Lord God indued them; [illegible] citing in thy soule a lively feel[illegible] love and joy, that they possesse [illegible] high perfections, as much, yea m[illegible] than if they were thine owne, [illegible] such was the good will and pl[illegible] of the Divine Majesty.

Dividing them into Quires, according to the days of the weeke.

4. And that thou mayst [illegible] easily and orderly performe [illegible] practise this pious exercise; [illegible] the Quires of this blessed com[illegible] according to the week-days, in [illegible] such manner, as followeth.

Upon *Sunday*, meditate upo[illegible] nine Quires of Angels.

Upon *Monday*, of the ho[illegible] postles.

Upon *Tuesday*, of the glo[illegible] Martyrs.

Wednesday, of the blessed

Thursday, of the holy

Friday, of the holy Con-

Saturday, of the sacred

But let no day passe, without speciall devotion to the most Virgin Mary, to thy Proper- and to that particular Saint Patron, to whom thou owest duty and Veneration.

But every day praying to the B. Virgin, To thy particular Patron,

EXPLICATION.

Amongst which I perswade thee place S. Joseph, the deare of the sacred Virgin, who experience, and contemplative testify,) will assist thee by Prayers, in all thy temporall spirituall necessities; and par- advance and direct thy Soul spirituall Exercises of Prayer Contemplation: And surely if loving Lord, so highly esteemes Saints, because they yielded his due honour and obedience upon

And to S. Joseph.

upon earth; how much more
hee value this most humble
py *Saint*; and how prevale
his prayers like to be, with th
vine Sonne, who honoured,
and obey'd him upon Earth,
Father?

CHAP. XXVII.

How to meditate upon the holy
and Christ our Saviour hang
thereon, to excite and move
our affections.

1. I Have before shewed thee, (*my dearly beloved*) the m
of meditating and praying upo
Saviours *Passion*: now I will
thee how thou mayst thereby
up good motions and enkindle
affections in thy soule. When
fore thou hast taken some A
of Meditation, upon Christs C
and Passion; (as for example, O
Crowne of Thornes,) thinke
with thy selfe: How thy most
cent and amiable *Lord Jesus*
(with greatest derision and scor
cloathed in a purple coat, cro

How to enkindle holy affections in meditating on the Passion.

Thorns, cudgelled with Canes, besmeared with filthy blow this King of eternall whom millions of Angels in Heaven, was by the worst basest sort of men, mocked Earth, as a counterfeit King scoffing Adoration and Re-

Now when by these, and such points of Meditation, thou to raise in thy soule the true and *affections of Love*; thy heart often-times whilst at meditating, to acknow- the boundlesse goodnesse of God, and his love towards which thou mayst easily ga- from the multitude and the sse of his sufferings for thee. acknowledgement of his , thy love will be more inflamed; and a true con- for thy sinnes will bee more obtained: especially if thou , that thou hast againe offended, this thy most and loving Lord God, thus cruelly slaine for- the Ransome of thine

By reflecti- on upon Christs Love and goodnesse.

How to get a constant hope,

3. To raise also a constant hope in thy soule; looke upon thy Lord Jesus, the King of Kings, and Lord of Lords, reduced into the extremity of misery, to free thee from the slavery of Sinne and sufferings, to reconcile thee to his Heavenly Father, and to give thee confidence to come to him cheerfully in all necessities.

And a spirituall joy,

4. And if furthermore, thou wouldst by these Meditations on thy Saviours passion, move thy soule to *spirituall joy*, warn thy thoughts from remaining any longer upon his sufferings, and passe to the profits, fruits, and effects of his sufferings: Then thou wilt finde thy selfe and the whole World absolved from thy sinnes by them, the Divine wrath appeased, the Devill defeated, Death conquered, the lost sheep reduced, the Angelicall seats supplied. Joyne to all this the Joy of the sacred Trinity, and of the whole Church both triumphant and militant, who all rejoyce in the benefits issuing from Christs cruell Death and Passion.

As also affections of sorrow and compassion,

5. But to raise affections of *sorrow* and compassion towards

Saviour; thou maist weigh, not only the many wounds of his body, but the multitude of anguish, & sadnesses of his most soul. For he well knowing the power and infinite dignity of his heavenly Father, (whom he so highly loved,) must needs be grieved a measure, to see this benigne and bountiful Creatour of all things, so many and so great benefits, so frankly, so munificiously, and so mercifully offended, and deluded, by his own creatures.

And this *sadnesse* of thy Saviours soul was much augmented by the sight he had of that vast multitude of men, who by their owne wilfull wouth, were to be damned eternally.

The same *grief* was further aggravated, by seeing the immense dolours of his deare and worthily beloved Mother, and the same sword spared not her, which pierced her heart with sorrow. Moreover, Christs sacred soul, which was all-knowing (by reason of the divine union) suffered with the Martyrs and tender Virgins their torments, sustained for his faith and profession.

And acts of contrition for thy sinnes.

7. In these and the like medi-
ons upon thy Lord and Sav
passion, thou must often re
that thou by thy grievous sins
defects, wert the cause and occ
of these his afflictions: and fr
hence, conceive acts of true
for thy shamefull ingratitude,
humble thy selfe at the feet of
Majesty. And know that to be
best pleasing and most accep
compassion, when thou perceiv
thine owne disordered affect
and strivest to ruine those enem
and root them out of thy h
which were the cause of thy L
so cruel pains and passion.

With a perfect hatred of them.

8. And to move thee to a per
hatred of thy sinne; think seriou
running over all these points of
dear Saviours passion, as if all
his sufferings were for no
cause, than to stir thee up to
all sinne, and destroy thy unruly
sions and affections: them especi
which most endommage, defile,
distract thy selfe, and most displ
thy Saviour.

9. Lastly, That by these medi-
ons upon Christs death and pas

must be moved to the admi- And to admire Gods goodnesse: by consi-dering 6. circum-stances.
ration of his goodnesse: Consider
curiously; *First*, Who he is that
suffereth these things? Surely, the
only Sonne of the Almighty God;
who to save thee, came from heaven
and became man. *Secondly*, For
whom he suffered? Surely, for us
poor worms, the works of his owne
hands, and who always are prone to
offend him. *Thirdly*, By whom he
suffered? Surely, By the vild and
abject crew, and the very refuse of
all nations. *Fourthly*, What he suf-
fered? Surely, disgraces, contumelies,
contempts, wounds and torments,
more than can be named or imagi-
ned. *Fifthly*, How he suffered all
this? Surely, with a most patient,
meek, and willing mind; neither
shewing any signe of distast, nor
speaking any word of reproch, a-
gainst his most ungratefull and ma-
licious persecutors; but like an
innocent lamb led on to the slaugh-
ter, he complained not of their vio-
lence, and his owne sufferings; but
laid down his life, his heart remai-
ning full of sweetnesse. *Sixthly*, When and where he suffered? Surely,

1. Who suffereth?
2. For whom?
3. By whom?
4. What?
5. How?
6. When & where?

at the time of their Paschall solemnity, and in their prime and [illegible] City, and in the presence of his [illegible] eſt mother, and finally in the view [illegible] it were, of the whole world.

Explication.

A further Declaration of the profit which may be drawn from the meditation upon Christs Passion, and particularly of the imitation of his vertues.

The first profit, is a confusion at the sight of our imperfections.

AMongſt the infinity of profits which may be drawn from this holy exercise, *One is*; that thou needs conceive, not onely a sorrow for thy sins past, but feel also a shame and confusion in thy soule, to see that those unruly passions, which put Christ Jesus to death upon the Crosse, doe yet lurk and live within thy heart.

The second, a desire and demand of pardon,

The *other main profit* which flowes from the former, is; that being truly sensible of thy sinnes, and ashamed of thine Ingratitude, thou wilt [illegible] thy

desire, and humbly demand [illegible] for what is past, and grace [illegible] for the future: And for [illegible] knowledgment of thy extraor[illegible] obligation, for thy Saviours [illegible] undergone for thy sake, [illegible] wilt resolve to serve him, love [illegible] and suffer for him hereafter.

with a resolution of amendment.

The third, a persecution of our passions.

The *third profit*, is; that thou wilt [illegible] with thy perverse inclinati[illegible] and passions, and persecute them [illegible] death, be they never so little.

The *fourth*, is; that thou wilt [illegible] thy selfe to the utmost of thy [illegible], to imitate the virtues of thy [illegible] Saviour; who endured all this, [illegible] to save thee, and satisfy [illegible] Sinnes; but also to give thee [illegible] example to follow his sacred [illegible].

The fourth, an imitation of Christs vertues.

Another way to meditate on the Passion.

And now (*my beloved*,) I will here [illegible] unto thee another *method* of [illegible] upon Christs passion, [illegible] thou maist make use of, as thy [illegible] and occasion shall suggest [illegible]. If thou desirest (for example)

ample) to obtain *patience*, in
tion of thy Redeemer, consider
points following:

First, What the afflicted so
thy Saviour doth towards hi
venly Father.

By considering,

Secondly, What the Father
towards this soule of his Sonne.

Thirdly, What this soule doth
wards it selfe, and its sacred be

Fourthly, What doth thy Sa
towards thee.

Fifthly, What shouldst thou
towards thy Saviour.

First therefore, Consider how
soule of Jesus Christ being to
intentive upon God; Is amaz
behold this infinite and incom
hensible Majesty, in respect w
all things created are as a pure
thing; submitted, (though imm
ble in his glory,) to the sufferan
such unworthy usages upon earth
man; from whom he never rec
any thing but disloyalty and in
And how it afterwards also
thanks, and offers up it self in
to the disposition of the divine

First, how Christs soule carries it selfe towards his heavenly Father.

Secondly, how the Father towards him,

Secondly, Consider how God
leth and exciteth the soule of thy

to suffer for thy sake all those buffets, scourges, spittles, thorns, and death upon the Crosse; giving him to know, how well it pleaseth him, to see him replenished with all sorts of afflictions.

Thirdly, passing on to the soule of our Saviour Christ, Consider, how his understanding (which is all light) knowing how highly his passion pleased God; and with his will (which is all fire) loving the divine Majesty beyond measure, which thus inclined him to suffer for thee; he disposed himself, readily, joyfully, & constantly to obey his sacred will and pleasure: And who can dive into the depths of those desires which this pure and loving soule of thy Saviour had to suffer for thy sake? It offered it selfe, as it were, in a Labyrinth of troubles; casting about to encounter new wayes of sufferings: and therefore freely gave up it selfe, and its innocent body, as a prey to the pleasure, and cruelty, of the most rude and worst sort of villains. Thirdly, how the soule towards it selfe, and its sacred body.

Fourthly, Consider in the next place thy sweet Saviour, amidst his bitter Fourthly, how thy Saviour

carryes himselfe towards thee.

bitter tormente, fixing his
full of teares and tendernesse
thee; and conceive thou
him thus expostulating with
Behold, my Child, whither thy
drate desires, and unmortified
ons have brought me; becaus
wouldest not use a little violence
selfe: See, and consider, how
and how willingly I suffer for thy
and to give thee a pattern of
patience: I beg of thee, (O my
child;) and I conjure thee by all
my sufferings and sorrows, that
vile willingly embrace, and cheer
carry this Crosse, and any other
I shall think fit to lay upon thy
ders; and that thou abandon thy
intirely into such hands as I shall
mit to persecute thee in body or
how vile, contemptible, and cruel
ver they be. O, didst thou but
ceive the greatnesse of the comfort
should receive in this thy patience
courage! But thou mayst read
these my wounds, wherein my love
thee is written in bloody characters
and which I willingly receive, as
many precious pearles to enrich
poore soule with all sorts of vertues

perfection

perfections, because I love it above all things created: And if I thy Lord and Saviour am reduc'd to this extremity for thy love; why, (ô my dear Spouse) wilt thou not consent to endure a little to satisfie my hearts desire, to supple my wounds, and to mitigate these my pains, caused by thy impatience, which more afflicts my soul, than these grievous torments doe my body?

Fifty, Consider well who he is that speakes thus unto thee, and thou shalt find that he is the King of glory, Jesus Christ, true God and true Man: Mark also the greatnesse of his grief, the variety of his torments, and the manner and indignity of his disgraces, too bad for the worst of men, or most infamous malefactor in the world: Yet thou seest thy Saviour amidst all these affronts and afflictions, not onely unmoveable, wild, and patient; but even joyfull and content, as if hee now kept his marriage-banquet: And as a little water, rather strengthens than extinguishes a full kindled fire; so by the increase of his torments, (which were small in respect of his excessive

Fifty, how thou shouldst carry thy selfe towards thy Saviour.

five love,) his content and delight in suffering farre greater, was more and more enkindled and augmented. Consider further, that he endured this by no externall violence, but for any self-interest, but (as he told thee) for thy love, and that thou mightst imitate him, and exercise thy selfe in the vertue of patience: And then penetrating into that which he desires thou shouldest doe, and in the content thou shouldest afford him by this thy practice of patience produce acts of a passionate will, to beare not onely this Crosse patiently and joyfully, but any greater that so thou maist imitate him more perfectly, and content him more abundantly.

And imprinting in thy mind a lively image of these his sufferings and of his constancy therein; be ashamed to thinke thy patience is so much as a shadow of his, or that thy affections are really any at all, being compared with his; and tremble at that the least thought of not embracing for the love of thy Lord, should remaine in thy heart.

Thy Crucified Jesus, (my beloved

[illegible] best book thou canst read in; [illegible] liveliest image thou canst look [illegible] to draw the perfect pourtrait [illegible] vertue: For it being the book [illegible] life, it not onely informs thy understanding by words, but also [illegible] thy will by example: The [illegible] is full of books, yet all of [illegible] together cannot so speedily and perfectly teach the true [illegible] of obtaining all vertues, as [illegible] the right contemplation of [illegible] upon his Crosse: But they [illegible] employ much time in deploring [illegible] Saviours passion, and admiring [illegible] patience, and apply it not at all [illegible] particular practice when occasions are offered; doe like unto [illegible] Souldiers, who before the [illegible] talk of great matters, and [illegible] high words in their tents; but [illegible] the first sight of the appearing enemy, they take a fright, quit their [illegible], cast down their armes, and [illegible] forsake the field. And indeed, what thing can be more silly, [illegible], and unworthy, than to contemplate, as in a most cleare glasse, the vertues of our Lord and Saviour, loving them, and admiring them

Christ crucified is the best book to read in,

And to learne all vertues,

If thou makest fit applications to thy particular practise.

them; and presently to forget them, and disesteeme them, as soon as any occasion is presented whereby to exercise our selves in their [illegible]tion.

Chap. XXVIII.

Of sensible devotion; as also of spiritual drinesse, and derelictiõ.

1. Devotion is best known by the effects it produceth.

SEnsible devotion, proceeds sometimes from *a natur all inclination*, sometimes from the *Devil*, and sometimes from *Gods grace*: And by the fruits of it, thou maist best judge from which of these springs it [illegible]eth: For if thence thou art no [illegible] moved to amendment of life, thou maist justly feare it comes either from thy enemy, or from thy own nature; and the more sweetness thou feelest, the more [illegible] thou be suspicious whence it [illegible]eth.

How to make profit of all spirituall sweetnesse in devotion.

2. When therefore thy soule is replenished with *Spirituall sweetness*, question not whence it commeth, nor adhere much unto it; but still stick stedfastly to the acknowledgment

[illegible] of thine owne basenesse, ab-[illegible] thy heart from all other [illegible] or desires, than onely that [illegible] it takes in God, and his good [illegible]. Thus, will these short [illegible]nesses, whether they spring [illegible] thy owne nature, or thine ene-[illegible] suggestion, be truly turned to [illegible] comfort and profit.

Three causes of spirituall drynesse.

[illegible] Drynesse in like manner, or de-[illegible] of the soule, may proceed [illegible] out of our owne naturall de-[illegible], or from the Devil, or from [illegible].

The Devill.

From the *Devil*; who thereby [illegible] to render the soule tepid, and [illegible] in her spirituall exercises; [illegible] to draw her by degrees to [illegible] them, and looke after earthly [illegible].

Our selves.

From our *selves*; Either because [illegible] stand in feare of our selves by [illegible] of our sinnes, or because we [illegible] negligent in the practice of our [illegible].

God.

From *God*; who therefore per-[illegible] this drynesse, to excite us to [illegible] diligence, and abstract us from [illegible] other cares and curiosities, but [illegible] onely which concern our Crea-

tour,

tone, or have some relation
honour, or our own perfection
finally, to teach us, not to
rest in spirituall joyes, but to
wholly on his holy will and
As that resigned soule did,
Job 1.21. said: *Our Lord gave, our Lord*
taken away, as it hath pleased him
is done.

4. When therefore thou feelest
dryneſſe of devotion, enter into
Search out the true cause thereof, selfe and search out the *cause*
of; and having found it, fight
it; not to recover that
sweetneſſe of grace, but to
farre from thee whatsoever
pleasing to the divine Majesty.

And keep on thy accustomed practices of piety. 5. And let it be thy
care, to keep on thy accusto
practices of piety, notwithst
this dryneſſe in thy soule;
though thou seemest to labour
vaine, yet prosecute them with
ter diligence, and drinke of
bitter potion of desolation
prompt and peaceable resolution
and if it be so mingled with the
dregges of a troubled minde,
thou knowest not how to
it, nor which way to turne

[illegible] persevere with alacrity, and sit [illegible] thus deserted, under the [illegible] of the holy Crosse, seeking [illegible] ward solace, though the whole [illegible] should offer it, or any creature [illegible] it thee.

And seek no outward comforts.

6. For thou art to conceale this [illegible] of thine from all persons, ex[illegible] thy ghostly Father, to whom [illegible] art faithfully to discover it; [illegible] to have comfort from him, but [illegible] sell, how to carry thy selfe [illegible] this drynesse, conformable [illegible] divine pleasure and good [illegible].

Nor pray to have it mitigated.

7. Nor art thou to make use of the [illegible] Communion, *Prayer*, or any o[illegible] *spirituall exercise* with intention [illegible] the least mitigation of thy [illegible]; but only that thy good [illegible] will give thee strength of spirit, [illegible] support thy Crosse with patience. [illegible] if through trouble and distra[illegible], thou canst hardly make use of [illegible] understanding in thy medita[illegible]; keepe onely a willing minde [illegible] it, and supply it with jacula[illegible] prayers, and frequent elevations [illegible] mind to thy Lord God.

EXPLI-

EXPLICATION.

IN this case, thou maist m[illegible] of these or the like sacred [illegible]ces: *My heart is troubled* [illegible] *my strength hath forsaken me,* [illegible] *the light of my eyes is not* [illegible] *me.*

Ps.37.11.

Esay.38. 24. *Lord I suffer violence, ans*[illegible] *me.*

Cant.6. *Return, return, ô my beloved, le*[illegible] *heare thy voice.*

Psal.13.3. *How long shall I consider in my* [illegible] *and have griefe in my heart all* [illegible] *day?*

Psal.10.1. *Why, ô Lord, art thou gone* [illegible] *off, and despisest in opportunities,* [illegible] *bulation?*

Psal.38.14 *Pardon me, that I may have* [illegible] *refreshing, before I goe hence, and* [illegible] *be no more.*

Psal. 22.9. *O my God, my God, why hast* [illegible] *left me?*

Or thou maist say: *O my Lord* [illegible] *my love! where, where dost thou* [illegible] *thy poore servant thus all alone,* [illegible] *hath no comfort in himselfe, and* [illegible] *none from any creature? O what* [illegible] *he doe, if he findes it not in thee?* [illegible] *ther Wilt thou goe, poore stray'd* [illegible]

[illegible] not the voice of thy di-
[illegible] shepheard? O living fountaine!
[illegible] of all sweetnesse! shall I never
[illegible] worthy to tast one onely
[illegible] thy delights? To whom shall
[illegible] recourse, if thou, my God, and
[illegible] refuge, keepest aloof from me?
[illegible] bounty! when shall I have
[illegible] feeling of thy effects? How
[illegible] possible for my dry soule to subsist
[illegible] desert earth, being deprived, &
[illegible] of thy heavenly dewes?

When thou findest thy selfe thus [illegible]; remember how thy [illegible] Saviour was also left comfort-[illegible] the same heavenly Father, in [illegible] garden, upon the Crosse and in [illegible] greatest afflictions; Therefore [illegible] with him oftentimes [illegible] word; *Fiat voluntas tua*, [illegible] will be done: which procee-[illegible] from the depth of thy heart, [illegible] wound the heart of thy [illegible], and move him to compas-[illegible] thy misery, either by sending [illegible] comfort, or giving thee con-[illegible] constancy, and resignation, to [illegible] it.

In thy desolation, remember how thy Saviour was left comfortlesse on the Crosse.

Text.

[illegible] For know assuredly, that *to doe*

or

For, to suffer for God, is the best prayer, and makes thee truly devout.

or suffer for Gods honour, is the most acceptable prayer; therefore to endure this with perfect patience, and resignation; maker thee truly devout; becauſe true devotion consists in no other thing, than to have a ready will to follow Christ our Lord, with thy croſſe on thy shoulder, whither, and which way he pleaseth; having and desiring him only for God; and sometimes loving God for God.

9. If therefore spirituall persons, especially *Religious men and women* would seriously examine and measure their progreſſe in the way of perfection and piety, by this rule, and not by the feeling of sensible devotion, (which many doe too much regard;) they surely would make better use of sensible consolations, in their exercises of devotion; and of their loving Lord affords, to render them more zealous in submitting to his sacred will; which disposes all things, in order to our salvation and benefit.

And not sensible devotion.

Wherein many are deceived.

10. And in this also many are much deceived, that when they

[illegible] with impure and perverse [illegible], they presently become [illegible] and faint-hearted, and as if [illegible] had utterly forsaken them, [illegible] it impossible that his holy [illegible] should inhabit a heart so trou[illegible] and tormented. And they so [illegible] themselves in these fancies, [illegible] by degrees they fall into a grie[illegible] dislike of themselves, and lastly [illegible] a certain dangerous despaire: [illegible] they no sooner apprehend in [illegible]mselves, but they presently run [illegible] their wonted wayes, to recover [illegible] quiet. But hereby they shew [illegible]selves little gratefull to God; [illegible] therfore permits them to be [illegible] troubled and tempted, to bring [illegible] to the cleare knowledge of [illegible] owne nothing; that so, as [illegible]ched, frail, and desolate crea[illegible], they may more seriously seeke [illegible], and more diligently draw near [illegible].

11. Wherefore, (*ô my beloved,*) [illegible] which thou must doe in such a [illegible]stresse, is this: Enter straight into [illegible] profound reflection upon thine [illegible] basenesse, and there humble thy [illegible], and confesse thy peevish affe-

What thou art to do in this distresse.

ctions

ctions and passions, and acknow
thy proneſſe to fall, (if left
ſelfe,) into all manner of
neſſe; and that without thy
Lords care and cuſtody, be
defence, thou wouldſt be cal
headlong incontinently.

12. This done, raiſe thy hea
a good hope, and confidence
Creatour; ſeeing it is hee o
permitted thee to fall into t
verſity, that thou mightſt tak
of the occaſion to draw neer
him by humble prayer, and th
thou art obliged to render g
thanks to his divine Majeſty, for
like troubles and temptations
take this as a certainty: That
perverſe thoughts are ſoone
pelled with meeke ſufferance
tience, than with much ſolicit
ſtudy.

Chap. XXIX.

[illegible] worthy frequenting of the [illegible] Blessed Sacrament, is an effica[illegible] meanes, to conquer our passi[illegible]

[illegible] sacred *Communion*, or most [illegible] holy Sacrament of the Eucha[illegible] received by devout Christians [illegible] ends. But if thou desirest [illegible] it, for the particular strength[illegible] of thy soule against the as[illegible] evill inclinations; attend to [illegible] shall now teach thee. 1.

[illegible] The day before thou intendest [illegible] *communicate*; meditate, if thy [illegible] give thee leave, of the great [illegible] thy dear Saviour hath to unite [illegible] to thee by the meanes of [illegible] Sacrament, and thereby to root [illegible] vitious affections. For this [illegible] is so immense, that no cre[illegible] understanding can comprehend

Meditate the day before thy Communion, of thy Saviours desire, &c. to come to thee;

[illegible] But that thou maist have a [illegible] glimps thereof, consider these [illegible] things:

First, What pleasure our Lord [illegible] to dwell in us; since the holy Scripture

My delights are to be with the children of men.

Child, give me thy heart.

And how much he hateth sin.

Scripture *calls this his delights*, requitall of this love, he *only* *our hearts. Secondly*, how hateth our sinnes, which nearer union with us, and are ly opposite to his incomparab fections. For he being the one chief good, the purest light, perfect beauty, cannot but that which is meer darkneſſe, and the corruption and Cur our wretched soules.

4. And that this loving de thy dear Lord, may take yet impreſſion in thy mind; me often of his mervailous wor lated in the Old and New T ment; especially of his most *Passion* and cruell *death*; whic did expreſly suffer to deliver thy from sinne; and to cleanse it such affections, as are contra his divine Majesty. Conce which point, all the illustr Doctours of Gods Church, doc nimously conclude and teach Christ our Saviour would agai it were needfull, expose himsel a thousand deaths, to free us the least evill passion or affect

such considerations, thou gather the great desire thy Saviour hath to dwell with and from thence conclude, ing it is that thou shouldst ally stirre up in thy selfe an affection to receive and enhim: Which thou mayst do and the like jaculatory *Come, ô my Lord, and my thy caitif creature to conenemies. When, ô when (my will that happy hour I may receive thee, the life; and being comforted and by thee, may fully conquer and totally subdue my owne and disordered affects.*

And move thy soul to a reciprocall desire and affection towardshim.

when thou art hightned hope of thy sweet Saviours into thy soule, then propassions to battaile; call up and curb them againe with perfect hatred and and this done, produce fruites of the vertues which to these vices: And let evenings entertainment, employment.

And then provoke thy passions to battail.

Being near the time of Communion thou art to fear,

7. But when the *hour* of [illegible] communion draws neare; [illegible] riously of thine owne faults, [illegible] and unfaithfulnesse to thy [illegible] God, since the time of thy [illegible] proach to the sacred table; for [illegible] ingratitude and unworthinesse, [illegible] tremblest with fear and confus[illegible] fore his dread Majesty: But [illegible] gaine, encourage and comfor[illegible] selfe with the consideration of [illegible] goodnesse, his readinesse to pa[illegible] and his inclination to mercy [illegible] with a pious confidence, that [illegible] have thee receive him, notwi[illegible] ding thine own indignity, go on [illegible] alacrity of spirit to the holy ba[illegible] and joyfully embrace thy Lord [illegible] in thy soul.

But also to have courage and cõfidence.

After Communion discover thy wants.

8. The *Sacred Communion* [illegible] performed, presently shut up thy [illegible] within the closet of thine own [illegible] and discover to thy Saviour [illegible] wants, and thy weaknesse; say[illegible] thy mind: *Thou seest, ô my swe[illegible] viour, how I am possessed with this [illegible] on, and pestred with this perver[illegible] fection. Thou also well knowest, [illegible] Lord, my weaknesse to resist it, [illegible] it is not possible for me by my own [illegible]*

[illegible] be delivered: Therefore this [illegible] thine; I resigne this my quar- [illegible] these enemies into thy pow- [illegible] hands; and from thee alone I [illegible] the victory.

[illegible] After thou hast thus silently [illegible] turn thy selfe to the eternall [illegible] and piously present his deare [illegible] unto him, for the same [illegible] for which thou now receivedst [illegible] thy soul: And expect with [illegible] hope his divine helpe, which [illegible] thou presently perceivest [illegible] thou shalt infallibly and [illegible] receive, when it shall be [illegible] expedient for thee.

And constantly hope for the divine helpe.

Chap. XXX.

[illegible] excite in us the affections of [illegible] by the sacred Communion.

[illegible] desirest to stirre up in thy [illegible], by meanes of this most *holy* [illegible], that fervent love of thy [illegible] God which destroyes and con- [illegible] all self-will, and selfe-love [illegible] thee: Settle thy selfe, in the [illegible] which precedes thy com- [illegible], to meditate upon thy Lords

1.

Consider Gods love and liberality.

immense love and liberality, wards thee unworthy wretch, worke of his owne hands; how content to have formed thee of thing to his image and likeneſſe; to have ſent his onely Sonne heaven to inhabit our earth, and ſerve thee for the ſpace of three thirty yeares in continuall labo and travails, and laſtly to undergo his moſt bitter paſſion, and ignominious death for thy redemption: would further bequeathe this his Sa unto thee in the moſt holy Sacrament of the Eucharift, for the petuall food and refreſhing of ſoul.

Eſpecially ſhewed in the ſacred Communion.

2. And that by the due conſideration of this ſpeciall benefit (*of ſacred Communion*) thou maiſt become all and love; thou ſhalt thus order devout exerciſe:

Weighing firſt, who it is that comes thus unto thee.

Conſider, in the *firſt* place, Who is that conferres on thee this ſo large and liberall gift: Surely, it is the Lord God himſelfe, the divine and increated wiſedom and goodneſſe whoſe worth and perfection infinitly exceeds the reach of all creat capacity.

3. The

2. What he gives thee.

[illegible] Then, looke upon the gift it self which is the true and onely Sonne of God, of equall height, nature and substance with the heavenly Father and holy Ghost. Now if a small gift proceeding from a King, hath its high value in respect of the giver; how highly is this gift to be valued by us, which is God, and given by God himselfe, as a token of his true love, and a perpetuall memoriall of his tender affection towards us?

3. The eternity of his love.

[illegible] Again, reflect upon the eternity of this love, by which it was decreed by his most divine, most hidden, and most holy wisdome, that he would thus give thee himselfe for thy food and refection: and hence begin with joy and jubily of heart to sing and say within thy selfe: *O infinite goodnesse of my God! and is it even so, that thou lovedst me in thy endlesse eternity! Didst thou, ô my Lord and my God, so much value me, thy poor and unworthy creature, that thou remembredst mee in thy blessed eternity, and hadst an ardent affection and desire to give me thy self for the food of my soul?*

4. The purity of his love.

[illegible] And finally, looke into the purity of this *love*, which so great a

Lord shewes unto so mean a wo[illegible] How different is it from all [illegible] affection? how free from the [illegible] mixture of profit, and selfe, [illegible] How farre is it above thy merit[illegible] how purely is it a worke of hi[illegible] mercy and bounty?

6. Having thus seriously [illegible] sweetly, with affection and ad[illegible] tion, meditated of the divine [illegible] nesse; Thy heart may breake [illegible] into these raptures: *Whence is [illegible] my Lord, that thou so lovest me [illegible] ject creature? Why, O King of [illegible] wilt thou so nearly joyne me to thy [illegible] who am but a litle dust and ash[illegible] well conceive thy designe, O my [illegible] Lord, this thy excessive love [illegible] me: It is to win me reciprocally [illegible] love; O the purity of divine [illegible] Thou lovest me, ô my God, and g[illegible] thy whole selfe unto me, for no [illegible] end but that I may in gratitude [illegible] thee my love, life, and all entirely [illegible] this for no need thou hast of me, [illegible] meerly for thy mercies sake, and for [illegible] advancement and profit; that by [illegible] sweete tye and happy union of love, [illegible] earthly heart may be raised [illegible] become one with thy divine heart, [illegible] Lord and my God.*

Hence break forth into admiration.

Ex-

EXPLICATION.

HEre all ravisht with joy to see thy selfe so highly prized, and [illegible] of thy Lord God; withdraw [illegible] the secretest part of thine owne [illegible], and there acknowledging that [illegible] powerfull love, is to intice [illegible] poore and inconsiderate selfe [illegible] his divine Majesty: make so [illegible] an oblation of thy selfe unto [illegible] that thy *memory* may scarcely [illegible] of any thing but thy God; [illegible] may abhor all content [illegible] comes any way without him; [illegible] thy *Understanding* may admit [illegible] other object for its continuall [illegible] than him, who is the [illegible] satiety and satisfaction of [illegible] inward faculties and outward [illegible].

And ravishment to see thy self so highly prized.

And make an intire oblation of thy self to him.

And since there is *no action*, a[illegible] all them which concern our [illegible] and loyalty to God, which [illegible] compare with this, (of recei[illegible] worthily in the most holy [illegible]) either in appeasing [illegible], or uniting us to his love: [illegible] thy selfe to the utmost of thy

And this being the chief act of Religion,

Strive to perform it most perfectly.

power to prepare, purifie, and
thy heart unto him, and to
against all things created.

Text.

Dedicating thy self wholly to him.

7. Then offer and dedicate thy
humbly and wholly, with heart
affection, to the divine plea
and retaine an ever ready and
med desire to please God, and
low his blessed will. And when
holy desire and affection
throughly enkindled in thy
thou wilt seeme to move thy
God also to be so much enam
with thee, that he desires thou
dest freely open thy heart to
that he may the next morning
in unto thee, feast with thee, and
his full delight in thee: Then
thou also declare thy mutuall de
to receive him, with these kind
Jaculatory prayers. *O heavenly*
divine manna, when will that
houre come, that I shall to thine
content, receive thee into my
Ah! when shall I be surely united
to thee, by sincere affection? When
I, (O onely life of my soul!) relin
all self-will, and vanquish all my
ons and imperfections?

And freely open thy heart to him.

8. I

these and the like devotions
shall spend the evening and
to excite, cherish, and en-
thy desire to receive thy deare
that so thou maist perfectly
him, and be most happily uni-
him. And in thy pious
of these things, take this
Be sure to keep each power
ity of thy soule, pure and
all *curiosity* of worldly
and from all idle and vaine
Take also the like care of
ward senses, lest thy heart
by them, and so thou lose
devotion.

But take heed of vanity and curiosity.

EXPLICATION.

1. The time of the *sacred Commu-* At the time near the Communion.
drawing nigh; think thou
receive the Lord who created
great Universe, and thee to his
likenesse; the Sonne of God,
died for thee naked on the
; that increased goodnesse,
hath so often freed thee from
death, and damnation, which
deserved.

2. Think what thou are going to doe.

Thanke him with most profound Thanks,

Adore, Implore.

humility; and adore him, (un
all thy spirits and forces of bod
soule together,) as true God
true man. Beg also his pardon
thy faults, and that the same
which moves him to grant thes
great gifts, may also induce hi
purge thy soule from the stain
all sinne and uncleannesse, th
disposing it to a more neer and
fect union with his divine Ma

When Domine non sum dignus, is sayd.

When the Priest pronou
those sacred words: *Domine
sum dignus*; *O Lord, I am not wor*
accompany him with these follo
ing, and speak to thy Lord, and
from the bottome of thy heart. *I
not worthy to receive thee, ô my
Lord, before whose Majesty the A
of heaven, tremblingly confesse
owne nothing. I am not worthy,
Lord, that thou shouldest enter
heart, who am one of the meanes
esse, and ungratefullest creatures
earth. I am not worthy, ô my Lo
thou shouldest lodge with me, h
I love thee not, and I remember
not, though these are prime respe
thy instituting and remaining in
most blessed Sacrament.*

Humble and Confound thy selfe.

Thou humble, confound, and abisme thy selfe, at the serious consideration of thy sinnes, malice, and misery: but then raising up thy heart with hope by the following words; [*Sed tantum dic verbo, & sanabitur anima mea.*] *Doe thou onely speak the word, thou Lord, and my soule will be sa-ved. Enter, ô my love, into this unworthy harbour, and make use of thine infinite power and goodnesse in pardoning my sinnes, supplying my defects, and protecting me from my enemies.*

But still raising up thy heart with hope.

Text. Having communicated entertaine thy guest with amorous expressions.

And after thou hast received the divine Sacrament, betake thee presently to the innermost closet of thy heart, and there enter into communication with thy holy guest, using these or the like loving and respectfull expressions: *What hath moved thee, O great King of Kings, to enter in to me, who am nothing but a miserable, despicable, vild, blind, and naked creature?* And he will answer thee: *Love; for thou art my dove, my friend, my sister, my spouse and my dearely beloved.* Then thou maist reply: *O increated love, ô sweetest dilection, ô friendly and faithfull charity,*

charity, what wouldest thou have me
doe? what demandest thou? what
desirest thou? I ask nothing (saith he)
but love: I would have nothing harth
in the harth of thy heart, but the fire of
my love, that it may devour all fore
love within thee, and destroy all self-
and seeking. This, this is my desire, be-
cause I would be truly thine, and would
have thee likewise be totally mine.
Which can never be compassed, unless
thou freely deliverest up thy selfe to my
will and pleasure: For without this
entire resignation, thy fancy will be al-
waies fastned to the loving and liking
of thy selfe, and thine owne actions, be
they never so meane: I desire therefore
that thou shouldest hate thy selfe, that
thou maist have the love of me: I
demand thy heart for my habitation,
that I may joyne and unite it unto
mine, for to this end was my heart
opened to thee upon the altar of my
Crosse. My will is, I say, (ô my dearly
beloved spouse) that thou desire no-
thing, think nothing, understand no-
thing, see nothing, feel nothing, but my
selfe onely: that so I onely may be in
thee, and thou totally turned into me,
and that thou maist possesse in me per-
fect

[illegible], and I in thee pleasant con-

[illegible] Lastly, thou shalt *offer* the ho- [illegible] to his heavenly Father, for [illegible], for the whole world, and [illegible] soules departed; in memory [illegible] of that divine oblation [illegible] he offered upon the holy [illegible]: presenting in like manner [illegible] unbloody sacrifices to the [illegible] Majesty, which are that [illegible] offered up in his universall [illegible].

And Lastly, offer up the divine Sonne to his heavenly Father.

Chap. XXXI.

Of Spirituall Communion.

Although (*my beloved*) thou canst receive thy sweeet Savi- [illegible] *sacramentally* onely *once* a day; [illegible] thou maist receive him *spiritu-* [illegible] *every houre* and moment: For [illegible] can hinder thee from this, [illegible] onely thine owne fault and neg- [illegible]. And this spirituall Com- [illegible] may sometimes prove more [illegible] to thy soule, and pleasing [illegible] Saviour, than the sacramen- [illegible], especially if there be a defect in

1. Thou maist thus often Communicate.

in thy due and diligent prep
on.

By frequent desires.

2. For as often as thou de
to receive thy loving Lord God
spiritually into thy soule, thou
find him ever ready to feast
with his owne sacred hands;
thou mayest thus easily dispo
selfe unto it: Turning thy selfe
thy Saviour to this end, reflect
thine owne frailty and frequen
lings, and conceive an inward so
and detestation of thy defects;
make thy supplication with a lo
affection, that he will not dis
to enter thy poor cottage, and
thee with his owne true body
blood.

And it is an excellent exercise against passions.

3. So also, when thou art m
with a pious zeal against any per
Passion, and desirest efficacious
mortify it, or to plant some vert
thy soule; make use of this spi
communion, by converting
thoughts towards thy Lord
and invoking his aid with a
prayers, beseech him to enter
possesse the secret part of thy
Or, calling to mind thy last
mentall communion, speak to

[illegible] inflamed desire: *When (ô my [illegible]) shall I againe welcome thee [illegible] closet of my heart? Come now, [illegible] Saviour) and comfort me spi[illegible] with the like strength and [illegible]*

EXPLICATION.

How to make great use of this exercise for thy spirituall profit.

[illegible] wilt practice this pious [illegible] of *Spirituall Communion*, [illegible] more reverence and profit; [illegible] thy intention over-night to [illegible] all the mortifications of thy [illegible] passions, all the acts of ver[illegible] and whatsoever good thou shalt [illegible] way performe, for the obtaining [illegible] happy effect, and that thou [illegible] worthily open the gate of thy [illegible] to give due entertainement to [illegible] a guest. And in the morning [illegible] thy thoughts upon the serious [illegible]ration of the great happinesse [illegible] sweet soule which worthily [illegible] this most holy Sacrament, [illegible] thy sins breaches are repaired, [illegible] vertues are restored, languishing [illegible] are recruted, and each good [illegible] to its first beauty, by the [illegible]ication of the fruits of

Christs

Christs merits and passion. T
force and excite thy heart to
dent desire of these comfor
thy Lords comming; and tu
towards him, say: *O my Lo*
my love, I am not worthy to receiv
sacramentally; but doe thou, I
ated goodnesse and unlimited
pardon all my imperfections, and
me worthy to receive thee, ſpirit
to the honour of thy holy name, and
true comfort of my poor ſoule.

CHAP. XXXII.
Of Thanks-giving.

All goodneſſe is from God.

ALL our good actions are
God, and from God, and th
fore a thankfull *gratitude* is du
him for all our well performed
ercises, for each victory obtained
gainst our enemies, and for all
ſingular his bleſſings and benefits.

To whom therefore all gratitude muſt be ſhewed.

2. And that thou maiſt not be
fective in this point of duty: l
member, that the chiefe motive
our omnipotent creatour confer
his mercies upon his creatures, i
they ſhould *correſpond* to him
pro

perpetuall and worthy thanks-
And becauſe our Lord God
bowing his benefits, intends
ly his owne *honour*; and
ly our *profit*: doe thou like-
in receiving them acknowledge
firſt place, his power, wiſdome,
goodneſſe, which moſt glori-
ſhine in each one of them,
in the *next place*, reflect upon
own unworthineſſe of ſo great
, who art nothing elſe but
itude, miſery, and baſeneſſe.
Laſtly, ſubmit thy ſelfe to obey
ſome will and pleaſure, and ſtudy
reforme what thy Lord, in lieu
theſe benefits, expects from thee;
is, to love him chiefly, to ſerve
carefully, and to offer and de-
thy ſelfe to him freely and
, as I ſhall now teach

First, therefore acknowledge his goodneſſe.

And then thine own unworthyneſſe.

CHAP. XXXIII.

Of perfect oblation of thy ſelfe, to thy Lord God.

After thanks-giving for received favours, the ſoule preſently breaks

breaks forth into that delicious
ction of the Royall Prophet:
shall I render to my Lord, for
good things he hath given me?
therefore thou maist doe some
seeming like satisfaction; by
ring up to his Majesty, all that
art, hast, and canst; and that
ly, absolutely, voluntarily, and
efficacious act of thy inward

First, consider Gods greatnesse and glory.

2. Consider first with a serio
tention the *greatnesse and glory*
Lord God; (for upon this de
the perfect oblation of thy
and thou wilt find that the
reverence and feare due to th
greatnesse and glory: that t
a love due to his goodnesse,
there is a *hope & confidence* due
mercy; and so of his other att
and perfections: And thou
congratulate and rejoice with
Lord God, that he is what he i
wit, the best, greatest, most
most holy, most happy, most p
full, most infinite, and that he
all the perfections which he p
seth: Thus multiplying many
amorous acts of complacence
heart.

3. Th

Then bow down the knees of [illegible] body with most profound [illegible], before thy Lord and ma[illegible] his divine Majesty, and [illegible] him to be the supream [illegible] of all his creatures: And [illegible], that whatsoever good [illegible] by nature and by grace, is [illegible] gift: since he alone con[illegible] upon thee, and he alone con[illegible] in thee: for thus thou must [illegible] confesse thy self to be his [illegible] though thy offering be never [illegible]; because thou canst present [illegible] nothing, which is not alrea[illegible] owne, and first proceeding [illegible] liberality and bounty; [illegible] doth he lose his dominion [illegible] by conferring it upon thee.

2. Adore and acknowledg him, &c.

[illegible] *news place*, passe on to the [illegible] it selfe; and deliver up all [illegible] owne interest in whatsoever [illegible] hast or canst, into the holy [illegible] of thy heavenly creatour, with [illegible] cheerfulnesse and integri[illegible] is, offer up unto him all [illegible] hath given thee, and so re[illegible] thy whole selfe to thy God in [illegible] bondage, to dispose of [illegible] in time & in eternity, as he best

3. Offer up all thy interest in any thing.

best pleaseth: Neither shall
thee to make this oblation
by presenting unto him the
beginning of all thy thoughts
and works; but thou shalt
peculiarly, by presenting
also, which by reason of
thou art obliged to exercise
honour & glory of his sacred

And unite all to the merits of Christ.

5. *Lastly*, thou shalt *unite* this *entire oblation* of thy selfe and
belongs to thee, unto the
Jesus Christ, the sweet spouse
soul; that from thence it may
that value and esteeme, which
it selfe thou canst not hope
pect: And thus thou shalt

Presenting both together to the eternall Father.

exercise, by presenting the
Father, with thy whole selfe
holy merits of his onely Son
together, with all his actions
ferings, from the crib unto
Crosse; for all these are thy
sures, which he at his death
thed by his last will, and
unto thee, whom he left
all his merits: But remember
thou makest not this oblation
thy selfe alone, but also for
versall Church, and her

it will be far more accepta- God being sweetned with the of perfect charity.

In like manner, when thou wilt thy *fastings*, *prayers*, or other works to thy Lord God: con- that his holy Sonne thy sweet hath already presented them with his owne, to his eter- ; and so hath conjoyned them both together, doe therefore offer up the same in manner; by which thou that thy oblations pro- a sincere heart. And if this in time of adver- wilt easily master all mise- pain, and perils whatsoe- fulfil Gods holy pleasure. furthermore thou desirest to oblation of *Christs actions* own offences, behave thy this sort: *First* cast an eye sinnes, and perceiving that not hope to pacify Gods satisfie his divine Iustice owne endeavours: addresse to thy Saviours life, passion and fix upon some one or or suffering of his; as upon

So Likewise in offering thy works of piety.

How to offer up Christ's actions for our offences.

upon his fasting, or his pray
the effusion of his precious
then reflect, that he offered
action or passion to his
Father for thy sins, and to re
him to thee, as if he said
*O my heavenly Father fully sa
divine justice for the sins of
servant N. Oh, let it please
spare him, and to receive him
number of thy elect.*

8. Doe thou also make th
oblation of thy deare Saviour
eternall Father, and humbly b
thy selfe and others, that in
of this offering and for his
glories sake, he will in his mer
don both thine and their offe

And thou maist piously and
fitably make use of this m
spirituall exercise, in any o
passage of our Lord and Savi
or passion.

Explication.

Another maner of perfect ob

Christ here on earth, offered not only himself,

TO the end thy oblation
selfe may be acceptable
divine Majesty, Consider, that
our Saviour sojourned he

perpetually offered up to
Father, not onely himself
merits, but also all us
together with himself: But also al
us, to his
Father.
therefore thy Oblation in ver-
tion of his, yea make the
oblation of Jesus Christ, in
also comprehended thee: Make thou
thy oblation be without the same
touch of propriety or selfe-oblation.
regarding earthly goods,
ly graces, but purely and
looking upon the divine
and providence, to which
entirely to submit and sa-
thy selfe, as a perpetuall holo-
forgetting all things crea-
thy Lord God: *Behold,*
God, & my great Creatour,
mass of mire and earth mixed
in the hands of thy eternall
; do with me what best
, in my life, at my death,
my death, in time, and
. And thou may'st give a How to
testifie concerning thy own know the
that it proceeds from a sincerity
disinteressed heart, if of thy ob-
perfectly practise it in lation.
adversity, bearing it with
true

true patience, and being then
to execute Gods holy will in
desolations and distresses. Th
right way, (o my dearly belov
make a beneficiall struck and
of thy self for thy Saviour, w
give thee himselfe in exchan
thou bequeathest and sacrifice
selfe thus totally to his divin
jesty.

CHAP. XXXIV.

How to petition for divine gr

Text. First encourage thy selfe with confidence in his goodnesse.

HAving made this *perfect*
ers of this most precio
sure, (which is no lesse than
himselfe, with all his glorio
rits,) to the Eternall Father:
mayst appeare with *Confide*
fore the throne of his mercy,
tition for the supply of thy n
ties; And that thou mayst
with the more decency:

First, encourage thy selfe
confidence, remembring his
bounty, and liberality towards
for nothing can more streng
hope of obtaining new supplie

[illegible] reflection upon Gods for-
[illegible] in time of necessity:
[illegible] that this *confidence* gives
[illegible] efficacy to thy petition;
[illegible] without it, never expect to
[illegible] from God any thing which
[illegible]dest.

Secondly, join humility with it.

[illegible]ondly, Take speciall care that
[illegible]fidence be coupled with *hu-*
[illegible], distrusting totally thine owne
[illegible] and relying boldly upon
[illegible] mercies: Not that I advise
[illegible] become fearfull and pusilani-
[illegible] upon pretence of humillity;
[illegible] to beg large benefits from
[illegible] bounty: For though it be-
[illegible] know thine own basenesse,
[illegible] consider how litle thou de-
[illegible]; yet thou must beware of
[illegible] the divine bounty, or un-
[illegible] his liberality: No, be
[illegible]; for as thou deservest
[illegible] so thou hast greater occasi-
[illegible] much, since Gods gifts
[illegible] grounded upon thy deserts,
[illegible] Christs merits, which are
[illegible] worth and dignity.

Thirdly, presse thy petition with fervent desires.

[illegible], Endeavour to presse thy
[illegible] with frequent and *fervent*
[illegible] that is, that thou a dently

wish to obtain what thou
since thou petitioneſt a
father for a ſupply of thy
who not onely bids thee
things, but is alſo angry if
not; and hath paſt his
perform thy petition; why
thou not have inflamed
obtain what thou demandeſt

The want whereof, hinders the effect of our demands.

4. And indeed we moſt
faile in the effects of our
becauſe we want this
deſire, and make our
pidly, rather becauſe faith
ſon dictate unto us that
are needfull for us, than
zealouſly covet to receive
true cauſe of which
for that our affections
to earthly things, we
our wills, though we
in our underſtandings;
quently though we know
judgement, that our minds
raiſed up to higher objects,
doe not ſeriouſly ſeek to
ted from them: whereas if
and vigorouſly, humbly and
deſired it, our prayers
return us a happy effect.

5.

provide that thy petition
; First, *Affection of charity*
neighbours; for it should not
to pray fervently for thy
to extend thy piety in petiti-
the divine grace for all others.
dly, *Perseverance*; For our
Lord, useth sometimes to
and to put off the fulfilling
petition, for our greater pro-
the better encrease and en-
of our holy desires, as may
in the Canaanean wo-
Evangelicall widdow.
ly, *Resignation* of thy will;
it to represent thy desires
Lord, as if thou rather
the fulfilling of his divine
than of thy petition: So
ayed in the garden, not to
owne will, but his heavenly
accomplished.

Fourthly, Let not thy petition want Charity,

Perseverance,

Resignation.

Chap. XXXV.

Observations concerning me-

Before thou betakest thy self
thy nights rest; *read* attentively

1. Read overnight

the matter of thy meditation.

tively and considerately that
of thy Saviours life, or that
ment which thou meanest to
tate upon the morning follo
and contracting it into two or
points or heads, commit it
memory.

2. Reflect of the same in the morning.

2. When thou awakest from
shut out all other thoughts fro
heart, and let thy employment
reflect upon, and repeat the
prepared over-night for this
hings exercise: and think tha
art presently to talk with thy
God.

3. Weigh his majesty with whom thou conferre.

3. Wherefore making (as it
a stand for a short space before
art in the place of prayer,
that thy great Creatour, who
Angels adore, is present in the
tory, expecting thee to ente
course with him, and beholds
behaviour in thy prayer. Let
truth make a deep impression
mind; and thereupon yield
most profound reverence with
and heart, as craving permiss
confer with his majesty.

4. Begin with obla-

4. Then with bended knee
thy prayer, first, *offering* up to thy

all the cogitations, words, and of thy whole life; particu- presenting unto him this present how intended, to his honour ry; and humbly implore his assistance, that thou mayst this thy practice with such devotion, and reverence, one that speakes with his and Saviour. tion, and petition.

Incontinently after this, imagin the present to the *mystery* thou art to meditate on, and in the place where it befell; for this thy fancy from wandring: thy theame be *of Christs In-*; think thou seest the glori- angel entering the secret of the sacred Virgin, and them to their mutuall discour- so, If thy subject be of thy *flagellation*; suppose a pillar there with thy deare Lord thereunto, and eye those in- executioners, how cruelly and beat him: And thus to vary thy fancy, and it to the manner of the ery. Then apply thy senses to the mystery.

And when the *mysterie* is thus

And beg what thou intendest to obtain.

present to thy mind, make thy [illegible] tion, and beg that which thou [illegible] posedst to obtain by this [illegible] As, If thy meditation be con[illegible] *Christs Incarnation*, let thy pr[illegible] for spirituall light, that thou [illegible] clearly penetrate and perceive [illegible] ineffable love which moved him [illegible] be made man for thy sake: If [illegible] *of his Passion*, ask the grace of [illegible] passion and condoling with thy [illegible] Saviour's sufferings; and so let [illegible] petition be for such pious affe[illegible] as are usher'd in by the argu[illegible] thy prayer.

After this begin with the first point.

7. this done, begin with th[illegible] *point*; and if that alone furnish[illegible] with fewell sufficient to instan[illegible] affection, persevere therein [illegible] whole space assigned to thy pr[illegible] but if otherwise, then passe [illegible] the *second*. And briefly, take th[illegible] a *maxim* in all meditations [illegible] whensoever thou feelest thy affe[illegible] enkindled; stay there, and [illegible] well that consideration, till [illegible] hast therein fully satisfied thy [illegible] votion.

And beware of

8. And suffer not thy understan[illegible] to roam after *high* and delica[illegible]

fancying high mysteries,

make use of it's discourse easily, as many helps to heat with pious affections, and resolutions. Wherefore from consideration extract some affection, and from every affection some determinate and particular resolution to do this very day, that thing for thy Lords honour, to reform this or that fault of affection, and to mortify thy self in this or that occasion. This is the true fruit and profit

Or leaving off before the time allotted for prayer, be expired.

resolute also in staying out time allotted for thy prayer; not from it through any in devotion, or any trouble actions; for such a *prayer* is must part more profitable to diligent resistance, and expectance of Gods grace, when it sensibly partakes of and abundance of de-

In the end reflect how thou hast behaved thy self,

Thy exercise being ended, while in the *examination* of self and reflect how thou hast behaved thy self in thy prayer: If thou all well; give thy good God all

all the thanks; if thou hast been negligent, resolve upon amendment and take notice of the cause of thy ill successe, that thou fail not for the future.

And order well the matter of thy meditation.

11. Let the matter or mystery thou meanest to meditate upon be *well ordered*; as, if thou propose to thy self thy Saviours life and passion make thy entrance at his Incarnation and duly proceed in the rest of the ensuing mysteries; and leap not constantly from one to another.

CHAP. XXXVI.

An Exercise before the Sacred Communion.

1. The place.

1. THE *conformation* of the place is the setling of thy mind. Which to be to imagin thy Saviour Christ to be compassed with his Angels and Saints, who all adore his divine Majesty with all possible reverence.

2. Beg of thy Saviour to fit up thy poor house.

2. Make thou also thy humble addresse unto him, and since he vouchsafeth to divert into the chamber of thy poor heart, *entreat* him to send before him such ornaments

ecessary for his worthy enter-
; because thy poverty is
le to provide what is suitable
great a majesty.

Then reflect *who it is* that in- 3. Think what guest is to lodge in it.
to lodge with thee; It is surely
whom the Angel named Jesus,
aviour of man kind; Hee, who
can cure thy wounds: Hee,
dearly loves thee, and takes
care of thy salvation, that he
purposely and personally to
re it; interposing his authority,
ing his honour, and losing his
for thee upon an ignominious
: And be sure to insist upon
poor consideration, as being
proper to prepare thy soul for
eiving of this most holy Sacra-
; according to our Saviours
ce, *As often as you shall doe these*
you shall do them in remem-
of me.

Consider *to what end* thy dear 4. Why he comes to thee,
comes unto thee; Surely, to
ecure a union betweene himselfe
thy soule, whence results a cer-
vine life, which thou hence-
enjoyest by this sweet union
thy Saviour. For the food we

take, begets humours of the [illegible] quality which it selfe is of: [illegible] consequently no mervaile if th[illegible] venly food, and divine nourish[illegible] do in some sort deify the soul. *He [illegible] eats me, shal live for me*, saith our [illegible]

5. To whom he comes.

5. Let thy next consideratio[illegible] *to whom* he comes; To a litle [illegible] of the earth, to a vessell full of [illegible] and rottennesse: and perhaps (w[illegible] is farre worse) even to his ene[illegible] the contemner of his comman[illegible] the wilfull transgressour of his [illegible] to a base run-away, who hath [illegible] ken the colours of his Lord G[illegible] taken part with the Devill.

6. Make thy petition.

6. Make therefore thy [illegible] supplication to thy sweet S[illegible] that since he vouchsafeth free[illegible] come unto thee for his own [illegible] cies sake, and for no merits of [illegible] he will also be pleased to pr[illegible] thee with his grace, and adorn[illegible] with the gifts of his holy Spirit, [illegible] thou maist become a worthy [illegible] tacle for his sacred body: as he [illegible] merly by the like prevention, [illegible] pared for himselfe a happy and [illegible] habitation in the virginall entr[illegible] his most blessed Mother.

Chap. XXXVII.

[illegible] may devoutly offer up the sa[illegible] of the Masse.

1. Free thy fancy from all outward objects.

WHen thou feelest thy heart [illegible] inflamed by this foregoing [illegible] like exercise; free thy fancy [illegible] *sensible objects*, and shutting [illegible] windows of thy senses, soare up [illegible] Lord God, and fix there the [illegible] thy soule upon him onely, [illegible] freely, and quietly, excluding [illegible] of outward thoughts; [illegible] plore the assistance of the [illegible] Ghost, by reciting the hymn of [illegible] Church, *Veni creator spi-* [illegible] &c.

2. In vesting thy selfe, mark the mysteries.

[illegible] Then comming to put on the [illegible] *vestments*, mark with attenti[illegible] those mysteries which they mean [illegible] signify: and from that very [illegible] of time, take upon thee [illegible] *person*, whom thou represent[illegible] in this holy action; that so thou [illegible] be moved, to conforme each [illegible] and inward deed, to him [illegible] thou now personatest.

3. Let thy outward deportment be decent.

[illegible] And as for the *outward compo-* [illegible] of the body; see that thy going forth

forth of the vestry, be with
cency and gravity; let thy co
nance be chearfull, thine eyes
cast downe, and not curious t
after any passages done in
Church: Let thy voice be low
sober, reading those sacred
neither precipitantly, nor over
singly, but befeemingly between
those extremes: Let the holy
monies be piously and pun
observed: and let all be atte
performed; taking more care
Canon, and most of all when
commest to the words of
cration.

4. And thy inward compositi-on correspondent.

4. Let thy *inward compositi*
correspond with thy outward
age; and therefore comming
foot of the Altar, looke upon
thy Lord and thy love, sitting
throne of glorious majesty, att
by his Angels and blessed Saint
think he is presently comming
from his throne to the altar, t
rich thy poore soule with the
fores of his divinity: And cons
so high a Majesty, confesse
own misery, meanesse, and no
and so truly humbling thy selfe
inward

[illegible] and outwardly, begin the [illegible] of the sacrifice: And keep [illegible] presence of thy Saviour sitting [illegible] throne and beholding thy de[illegible], untill thou commest to the [illegible]; which done, thou hast [illegible] then before thee upon the altar, [illegible] touchest him with thy hands, [illegible] embracest him in thy heart there [illegible] in the Sacrament.

5. In thy first *memento*: Contem[illegible] thy Lord Jesus crucified, repo[illegible] in thy heart, and depose all thy [illegible] and wants in his sacred [illegible] wounds. And first offer [illegible] whole Masse to his *holy head*, [illegible] it to the eternall honour of [illegible] most blessed Trinity, and for the [illegible] of the accidentall glory of [illegible] Mother, thy Angel guar[illegible], and thy particular protectours [illegible] patrons in heaven; all which [illegible] shalt joyne together in the [illegible] of thy Lords venerable head; [illegible] beseech them, that as thou in [illegible] vale of misery, strivest to aug[illegible] their glory; so they in their [illegible] and heavenly mansions, will [illegible] to remember thee, and [illegible] with thee in the oblation of this

5. In thy first memento.

To Christs holy head.

this divine sacrifice to thine and
Creatour.

To his right hand.

6. Comming then to the
of his right hand, pray for the
ecclesiasticall; that is, for the
Cardinalls, Bishops, and pastors
the Church; for all Religious
sons and their Prelats: and for
all, offer up this present
fice.

To his left hand.

7. At the *wound of his left*
pray for the Laity; for
Princes, Magistrates, and the
their people; and in particular
thy parents, friends, familiars,
all who desired to be made
hers in thy devotions.

To his sacred heart.

8. At his *most sweet heart*,
up thy whole selfe onely, humbly
presenting unto him thy life past
begging his pardon; thy present
being, and desiring his direction
thy spirituall necessities and corporall
needs; thy health, thy temptations,
thy desires, thy designes. Consecrate
all the future thoughts,
words and works of thy whole life
to his eternall honour. Finally, resigne
thy whole selfe reverently and
confidently to his divine providence.

[illegible] rest secure in his care, since [illegible] delivered all thy affaires [illegible] his custody, who will better im[illegible] all things for thy profit, than [illegible] can't either ask or expect.

[illegible] At the *wound of his right foot*, [illegible] up the sacrifice for all them [illegible] are in Gods grace, and continue [illegible] charity, that he will be pleased [illegible] preserve them still in his favour [illegible] friendship. To his right foot.

[illegible] At the *wound of his left foot*, [illegible] it up for all sinners, that God [illegible] vouchsafe to convert and en[illegible] them; for all poore, weak, [illegible] any-way afflicted wights, that [illegible] will please to comfort and deli[illegible] them; and lastly for all thou [illegible] oughtest, or art bound to pray. [illegible] to conclude thy whole oblation [illegible] Saint *Augustines* words: *I re[illegible] unto thy Majesty, whomsoe[illegible] thou (o my Lord) wilt, and knowest; [illegible] wouldest have me remember:* And [illegible], offer up thy Saviour Jesus, [illegible] loaded (as I may say) with all [illegible] petitions and necessities, to his [illegible] Father in this present sacri[illegible] saying those words of the [illegible]: *Behold, o God our protectour,* Ps. 83. 10. To his left foot. *Commendo eos, quos tu vis & scis, & velle me nosti.*

and

and look upon the face of thy C
And so proceed on in the
Action.

6. In thy second memento.

11. In thy second *memento*;
hast Christ present in the holy S
ment, now glorious and risen
death; unite therefore thy aff
unto him, and strive to creep
his open side, and there hide th
safely and securely from all
of thine enemies: There also
mine resolutely to doe his hol
for the future in all occur
whatsoever; and put on that
affection of the Royall Pro

Psal. 72. 25. *What is to me in heaven? and
thee, O my Lord and love, what
I upon the earth?* Lastly, offer
Sacrifice for the soules of the
full departed; and compleat
remains of the sacred Masse.

CHAP. XXXVIII.

An Exercise after the holy Communion.

11 Representation of the place.

REpresent to thy selfe (
metly) thy Blessed Sa
encompassed with the glo
crop

[illegible] of Angels and heavenly spi-[illegible] adoring and praising his divine [illegible]

2. Then *implore* his grace; that [illegible] he beyond all desert of thine, [illegible] vouchsafed to enter thy poor [illegible], he will be likewise pleased [illegible] furnish it with all such ornaments [illegible] vertues as may best like him-[illegible]; and to illustrate thy soul with [illegible] beams of his celestiall light, as he [illegible] of holy *Simeon*; that with [illegible] receiving thy Lord into thy [illegible] embraces, thou mayst sweetly [illegible] thy *Nunc dimittis*, &c.

2. Imploration of his grace.

3. In the next place, consider that [illegible] *thou hast now within thee*, is [illegible] Lord God, of whom be-[illegible] Communion thou conceivedst [illegible] high things: And render him [illegible] thanks, for this immense be-[illegible], of communicating and uniting [illegible] unto thee; intreating him [illegible] it may not be a sleight (and as [illegible] were) a passing visit, but a perma-[illegible] abode with thee.

3. Consider whom thou hast within thee.

4. After this, look upon thine [illegible] *unworthinesse* to receive such a [illegible]; how homely is thy habitati-[illegible]? how beggarly, yea how beastly is

4. Mark thine own unworthynesse.

is thy heart? how full of the
of passions and perplexities
draw from hence acts of sorrow
thy sins, of shame for thy negli-
and of confusion for the uncle-
of thy soul.

5. Make thy Petition.

3. And lastly, ask with a mo-
vent desire, that he who is the
of glory and goodnesse, and
fource of all sanctity and purity
garnish thy soul with his vertu
wash away all thy filthynesse w
water of his celestiall grace;
inseparably unite and joyn
himselfe, that nothing created
evermore make a breach be
thee and him; but that he
strongly lock up the closet-d
thy heart, and mark it for his
habitation with the signet of
sacred love; that so he alone
there peaceably and perpetually
up his rest, without the leas
bance of any forrein guest

CHAP. XXXIX.

A dayly Examination.

FOr the keeping clean of thy *Conscience*, it will be necessary [illegible] to go down daily into it, and [illegible] each darkest corner thereof [illegible] the besom of diligent examinati- [illegible] all uncleanesse may be spee- [illegible] forth of dores.

Wherefore, thou art to do *three* [illegible] every Morning; *First*, Give [illegible] thanks for all his benefits be- [illegible] upon thee in the night past, [illegible] particularly for thy delivery [illegible] sudaine death, and from the [illegible] of the Devil. 2. *Then*, make a [illegible] oblation of all things thou [illegible] thinke, speake, or do in the day [illegible]: and intreat the Blessed [illegible], that shee will bee pleased to [illegible] with her purest Hands this [illegible] of thy self and thy actions, [illegible] with thee, to her onely Son. [illegible] *lastly*, conceiving a confidence [illegible] the Divine assistance; make a firm [illegible] by his grace not to offend [illegible] that Day in the least veniall [illegible]

Every Morning thou art to do three things.

3. And

At night thou art to examine thy selfe.

3. And at night, a litle before betakest thy selfe to thy rest, *thy selfe* how stoutly thou hast to this good purpose. But before descendest to particulars, thy Lords Presence, to whom art now ready to give in a rec of that days transactions: and vour to feele a certaine shame confusion in thy self, like an ill before his most indulgent mas like a perfidious Souldier bef pious Soveraign, who rays'd him the dunghill to the highest d honour: for how much more hast thou to be asham'd in th of thy God, whom thou hast so negligently, and offended so dently?

Begin with a generall acknowledgement of Gods favours.

4. Begin therefore with a g *acknowledgement* of thy Lord and favours, conferred upon from the first instant of thy be that present houre: rendring particular thanks for the b that day received from his Bo And invite all the Angels and and chiefly the sacred Virgin, to thee make a worthy thanks for thy Creation, Conservation,

den

Vocation, Remission of
[illegible] crimes, and expecta-
[illegible] thee so long to penance, &c.

Secondly, demand light and grace Then beg light and grace.
[illegible] thy defects and negligences,
[illegible] thou hast that day committed,
[illegible] feele a true sorrow and con-
[illegible] for the same: For they are so
[illegible] that without this light thou
[illegible] discerne them, and so enor-
[illegible] that without this ayd thou
[illegible] truly judge of them.

Thirdly, run over each houre of Next, de-
[illegible], and discusse with diligence scend to particulars,
[illegible] thy Thoughts, Words,
[illegible] or Omissions, in every of
[illegible] that thou mayst punctually
[illegible] wherein thou hast particu-
[illegible] transgressed.

Fourthly, indeavour to excite And indeavour to excite a true sorrow for thy sins.
[illegible] for thy sinnes, (which is
[illegible] drift of this examen,) and
[illegible] griefe touch thy heart, because
[illegible] hast offended so good a God,
[illegible] than for any other inconve-
[illegible] which thereby thou incurrest:
[illegible] proceed (I say) not from any
[illegible] of punishment which thou hast
[illegible]; but from a true reverence,
[illegible] esteeme, which is due from
thee

thee to the Divine Majesty o
Lord God, whom thou ou
love and respect, above all thi
resolvest to practise it for the
come.

And lastly implore his pardon for the past, and protection for the future.

8. Fifthly therefore, and la
his pardon for thy past negligen
his assistance for thy future
ment: promising particularly
resolving effectually, to shun
love, this or that occasion of
and to lay hold of this o
opportunity, for the correct
bettering of thy self.

9. And if thou happily fi
this serious discussion of th
that thy transgressions are
grievous as to excite thee to
row and shame; refer all th
Divine mercy, and not to
diligence or vertue: And
upon thy *former faults*, and
dom failings of other wo
and conclude that thou ha
fall more foulely, had not
venly Grace upheld and pr
thee.

EXPLICATION.

Another method of Examination.

Question thy selfe concerning, three things. *First*, Wherein thou hast day fallen and offended. *Secondly*, What occasion'd it. *Thirdly* [illegible] diligent thou hast been in the [illegible] of vertue.

Concerning thy *fallings*, read and [illegible] the 15 foregoing Chapter.

Concerning the *occasions*, resolve to [illegible] off for the future.

And for thy *practice of vertue*; [illegible]then thy will with these three [illegible]; distrust in thy selfe, trust in [illegible] Prayer. Suspect thy past victo-[illegible], and rely not upon thy former [illegible] works; but rather forget them, [illegible] fall into selfe-complacency; [illegible] forwards upon what [illegible] wantest, & how much rests to [illegible] And acknowledging Gods [illegible] to be the source of all good-[illegible], thank him for all his benefits [illegible] blessings; for the inspirations he [illegible] sent thee; and the good desires [illegible] vertue he hath given thee; for his deli-

deliverance from dangers, and
fence against thine enemies.

CHAP. XL.

Being a Conclusion of the whole Work.

This short booke well practised is sufficient.

1. MUch *more* might be
these important
but let this which is here
according to my poore Talent
fice for the *present*: which
thou endeavoureſt to keepe
memory, and accompliſh in
ons, thou haſt ſufficiently learn
laboured.

2. But in reſpect of thy
capacity, and my propoſed
it will be neceſſary that
ſtudious diligence in often
and meditating upon theſe
Precepts: For by frequent
ration, and continuall exercise
wilt certainly increaſe thy
ſtrength, whereby to conquer
thine enemies.

EXPLICATION.

Bove all things beg incessantly of the Divine Goodnesse, the perseverance, in thy unwearied [illegible] against thy passions and [illegible]ctions; it being the chiefe [illegible] in this spirituall warfare, [illegible] thy never-dying enemies; [illegible] ill weeds are ever budding [illegible]king forth, so long as the [illegible] any life in it to nourish

[illegible]solve therefore to betake thy [illegible] these proposed Armes of [illegible] and to fight stoutly, man[illegible] constantly; because no man [illegible] this combat, without [illegible] the losse of the conquest. [illegible] there be any *hope of Peace* [illegible] enemies; which endom[illegible] most, who most desire [illegible] league and friendship with

Text. If thou resolvest to fight manfully.

[illegible] be thou terrified at [illegible] *power and cruelty*; since [illegible] force and fury, is in the more [illegible] hands of that Supreme

And not to be terrified at thy enemies power.

Captaine, for whose honour art ingaged in the battail, wh none can be vanquished, but that will themselves. And if Lord, for whom thou wag war, doth seem sometimes to draw his Assistance, and de conquest over thine enemies time, yet be not thou faint-be but fight on couragiously; bei certain and secure, that his nesse, Power, and Providence all events, (and more espe adversities) to the best profit souldiers.

Though the victory seems to come slowly on.

5. These thoughts will be thee *a generous spirit*, and a co heart to resist and fight with co and therefore though the vi comes slowly on, beleeve firm this deferring is *either* to fr soule from secret pride, and co thee in true humility: *Or* perfect thee in vertue, and to thee to become a tryed Souldier these long continued conflicts *surely*, for some other good or which thy Lord then conceals thee, for thy greater merit a provement.

Go on therefore, (*O my dearly*
) and enter these lists with
full and heroick minde, lest
from ungratefull to thy loving
God, who so much tendred
that he suffered death for
: And attend carefully to
Counsell and Command of thy
Christ Jesus, that thou
really rout and ruine all thine
. For if thou permittest but
to live and lurk in thy Soul,
as a moat in thy eye, and
ce in thy bowels, and prove
ctuall impediment in the pro-
of so glorious a Victory.

APOC. 2.7.
that overcommeth, I will give
the hidden Manna.

I. KINGS, 15.18.
shalt fight against them, until
their utter destruction.

generall Table, containing the severall Chapters of this Treatise, as they stand divided into numbers: And being a brief compendium of the whole worke.

Spirituall Conflict. Or, The Arraignment of the Spirit of Self-love, and Sensuality, at the bar of Truth and Reason.

Chap. I.

Wherein Christian perfection consists. The importance of this knowledge is great. Numb. 1. *Some place perfection in austerity.* 2. *Others reciting many prayers.* 3. *Others in exact observance.* 4. *All*

which are good meanes, but
directly tending to perfection
And they that rest in
lower exercises, are in great
ger. 6. As may appeare by
rest of their actions. 7.
especially by their want of
nation in time of affliction
True perfection therefore
sists in the knowledge of
and our selves, In the love of
and hatred of our selves, In
signation to God's will, and
ing our owne. 9. All which
hath taught us by word and
ample. 10. And we must
it, if we meane to purchase
ry. 11. Nor is there any
more glorious to our selves
more gratefull to God. 12.
to obtaine it, we must pre
foure necessary weapons, 13.

Chap. II.

First, Distrust of our
which is gotten by a deep
of our owne nothing. 2. By

1. And by often reflecting
our owne weaknesse. 3. And
self-knowledge is a lesson
to be well learn'd. 4. And we
be carefull to rise speedily
our fall. 5. The great ne-
y of this distrust in our owne
gth, is inforced by the cor-
on of our nature, and the
theref; and by consid-
how much this acknowledg-
leaseth God, and presump-
leaseth him. 6.

Chap. III.

Secondly, Confidence in God,
it is obtained. 1. By prayer. 2.
nsidering the divine po-
nesse, and goodnesse, by
he can, knowes how, and is
ing to help us. 3. By medita-
upon holy writ. 4. Another
, is by thinking on our
frailty, and Gods omnipoten-
in the beginning of each acti-
Thereby we shall not be soo.
dejected at our frequent

failings. 5. A necessary C
for all spirituall people.
Gods assistance we can
things, But many are decei
presuming upon their
strength. 7.

Chap. IV.

Thirdly, Continuall Exer
Which consists, in the
use of the Understanding. 2.
is to be kept from Ignoran
prayer, and by a diligent
sion of our own actions;
things according to their
worth; And this will ope
eyes to see the meanness
worldly vanities. 3. A nec
caution, to keep the will from
ing its love, untill the
standing have first pondered
object. 4. And the same ca
is necessary also in holy things.
The understanding is
furthermore weaned from cur
sity. 6. How highly this
ceth to perfection, and how

the Devill plots against
suggesting pride to our Un-
standing. 7. Which is farre
dangerous, and more diffi-
cured than Pride of the
8.

Chap. V.

of the Will: and the end, to
we are to direct all our
ons. A will to doe well suf-
not, But our actions must
performed onely to please
1. Which to attaine to, Ap-
thy Understanding to know
will. 3. And take heed of
deceived, because nature is
to seek her selfe. 4. This
mption, of doing all for God, is
be always made in the entrance
any work, And to be renewed
the prosecution of it. 6. Lest
self-love creep in, and so change
and corrupt it. 7. He that doth
things to please God, remains
perfect indifference, and hath
desire what he desires, which

shews the high importance of
pure intention. 8. *And it*
be kept even in things ayme
our owne good; Finally *it*
such a worth upon our act
that the best of them withou
lost, and maybe sinfull, and
smallest with it is most acc
ble to God. 9. *If this ex*
seem hard at first, yet use
render it easie, and soone bo
habit in our soules. 10. *Es*
ally, if we consider how dearly
Lord hath loved us; as appe
in our Creation, Redemp
Preservation, and his other b
fits, which are so great that
but God himselfe can comprehe
them. 11.

Chap. VI.

There are in man two wills: T
Rationall, seated between Go
grace & our sense. 1. *And the se*
suall. 2. *The truly vertuous p*
sons yield promptly to Gods w
& vitious to their sensuality, a

the

who of sinners are become
saints, have the greatest con-
3. Who must therefore re-
bear patiently the losse of
pleasures. There are divers
of unmortified soules; seem-
good, but full of imperfection,
rance and blindnesse. 4. A
error in the choyce of spirituall
rcises, discovered. 5.

Chap. VII.

of the fight against Sensuality,
of the inward way of the Will
gainst Vertues. When sense
rebels. 1. Look strictly to
reason, that it consent not:
recall that motion againe and
gaine, and as often conquer it. 2.
To produce acts of those ver-
tues, which are contrary to these
vices. 3. But beware of thy cun-
ning enemy, who sometimes sup-
presseth these motions. 4. For
bear in thy part to excite them,
and fight afresh with them. 5. Till
thou hast gotten a perfect hatred

of

of them. 6. And the way to p
vertues, is to practice acts co
ry to those defects. The re
whereof is, because as long a
root of vice remains alive in
it will still bud forth, and ch
up our plants of vertue. A
therefore we must make m
Acts (contrary to the vicious
bit,) to implant the habit of v
tue. 7. And though this be
of paine, yet it is also full of p
fit. 8. The like diligence mus
also used against the least e
motion. 9. Yea and against le
full affections, when they are
absolutely necessary. 10. A
thus is the way to become truly
ritual. 11. Because all
springs from the yielding to sen
and all vertue by subduing
submitting our will to Gods. 12.

Chap. VIII.

What he must doe, who
his Reason conquered by Sen
So long as thou consentest no
Sensuality

[illegible]ality, fear not. 1. For vi[illegible] consists not, in feeling no [illegible] but in not yielding. 2. But [illegible] enemy surpriseth thy Rea[illegible] then give back, to gaine [illegible] and strength. 3. And if thou [illegible] time, help thy selfe with con[illegible]ration. 4. Whether thou hast [illegible]served this affliction: If so, [illegible] contented; If not, think up[illegible] thy former sinnes, not yet fully [illegible]ished. 5. Yea, though they [illegible], yet self-deniall and suffe[illegible] is the way to heaven. 6. And if there were another way, [illegible] thy duty to God, binds thee to [illegible] this, 7. As being most [illegible]tefull and pleasing to his Ma[illegible]. 8.

Chap. IX.

That we must not shun the occa[illegible]ons of these Combats. The way [illegible] get true vertue, is not to [illegible], but to seek the occasions of [illegible]; As for example, To get [illegible]tience, shun not the company. 1.

Or

Or the imployment which is
dious to thee. 2. And the
rule is to be applied to trouble
thoughts. 3. Yet a young Sol
must be wary in waging this
but never desert the Field,
then he will still be unprovi
This is good in all cases, e
that of carnality. 4.

Chap. X.

Of the fight against sud
Temptations and Passions. Fir
ponder them in thy understa
ing: 1. And forsee, what is
to befall thee. 2. But if some
crosse happens, not foreseen; fly
the thoughts of Gods Love
Providence. 3. Who sends or
mits it, 4. and be constant, thou
almost conquered. 5. But the
remedy against sudden motions,
to cut off their causes. 6.

XI.

Of the fight against fleshly Con
cupiscence. In this warr, thou
to change thy weapons. 1.

thou-

before the temptation
thee, call it not, but avoid
occasions procuring it. This
assails us sometimes by
and upon pretext of law-
&c. but Sensuality may
it selfe with thy affection,
thy Soule. 2. The occa-
are commonly five: Con-
sion, Aspects, Idleneſſe,
dience, Vain-complacency.
the time of the temptation,
the cauſe of it, whether
all, and fly from it. 3. Or
all, and prevent it by fit
diſpoſitions of the body, and by
Prayer. 4. Yet not as ſome
preſcribe, for feare of
new occaſions to impurity.
by meditating on Chriſts
and Paſſion. 5. Diſpute
with carnall temptations, but
diſcover them to thy Ghoſtly Fa-
6. And make no actuall and
particular reflexions upon theſe
tations. 7. After the tempta-

tion

tion is paſt, ſtand ſtill upon guard. 8.

Chap. XII.

How to fight againſt ſlacke and Negligence. Follow inſpirations ſpeedily. For th of great conſequence to con Sloath, and having courag ſet upon thy worke, carefu proſecute the ſame. 1. *The fr whereof muſt be diſcovered, And the pains diſguiſed.* 3. *Wh there be a reall diſability.* 4. *the beſt way to get a cuſtome indurring, is to expect Cr continually, and not to ſeeke to avoid them.* 5. *How preiud all Negligence is to perfection and the moſt alluring bait of enemy: therefore take timely co to prevent it, and account a day loſt, in which thou haſt d no good action.* 6.

Chap. XIII.

How to govern our Senſualit Keep thy heart diſingaged fro

earthly creatures. 1. And contemplate thy Creators greatnesse, reducing all created perfection to him, the fountaine. 3. And all worldly beauty to heavenly glory. 4. Marking wel the craft of the Devill. 5. But in things displeasing to sense, think upon Gods eternall decree. 6. So likewise in any sudden or dismall chance, and in all self complacency. 7.

A larger Declaration of this Doctrine.

The appetite is violently bent to seeke its pleasure, and makes use of the Senses to obtain it. 1. The antidot against this poyson; and how to curb the senses roaming abroad, by separating the spirit of each object, from the materiall thing it selfe. 2. Whether it be a creature which hath only a being, 3. Or hath a vegetation and increase. 4. Or hath sense and feeling. 5. Or is indued with

rare

rare beauty. 6. Or excellen
fection. 7. Alſo when thou
derſtandeſt any action. 8. Or
feeleſt thy body with Meat
Drinke. 9. Or ſmelleſt delic
odors. 10. Or art delighted
muſical harmony. 11. Or any
ſenſible object.

How to raiſe thy Soule by
ſible objects to contemplate
word Incarnate: Exampl
By the ſight of poore Cott
Stones, the Earth, Sun, W
&c. In taſting Wine, in ſmell
In cloathing, and uncloa
thy ſelfe, in hearing muſi
the Clocks ſtriking, In ti
ſadneſſe. 12.

Other wayes to meditat
ſenſible objects. 13. By conſi
ing how meane the beſt of
are in themſelves. 14. As the
brightneſſe. 15. The Heav
greatneſſe. 16. The Birds m
17. Walking abroad. 18. M
ing the flight of the Fowl.

[illegible] of Winds, Thunder, [illegible]. 20. Also upon all other [illegible], as of grief. 21. Looking [illegible] Christ crucified. 22. Or the [illegible] of the blessed Virgin. 23. [illegible] the pictures of Saints. 24. [illegible] entrest into Churches. 25. [illegible], make all objects and [illegible], instruments to thy per[illegible]. 26.

How to regulate the Tongue. [illegible] talke proceeds from Pre[illegible]. 2. Therefore avoid [illegible] discourses. 3. And passionate [illegible]. 4. And all talking of [illegible] affairs. 5. Or of thy neigh[illegible]. 6. But speake willingly of [illegible]. 7. And ponder in thy heart, [illegible] thy Tongue is to utter. 8. [illegible] praise and profit of Si[illegible]. 9.

Chap. XIV.

Of the order to be observed in [illegible] against our enemies. [illegible] which are thy greatest. 1. [illegible] single out the fiercest to fight

fight with. 2. But when thou per not, ſeek them. 3.

Chap. XV.

What courſe he muſt take, w is conquered, & grievouſly w ded by his enemies. When th fall'n, riſe with ſpeed, And with fervour. 1. Be not v ſolicitous or fearfull. 2. Bu diligent, and uſe violence to own inclination; recovering quiet of thy Soule, and Reve tion to thy Soveraign. 3. By getting thy fault. 4.

Chap. XVI.

That we ſhould keep our he ever quiet and joyfull in Lord. No accident can juſtly prive us of quiet; for though muſt needs abhor things cont to nature, yet we may love t as comming from Gods Per on, and ſo conforme our ſelv his holy Will. To obtain this q thou art to appoint a ſentinell And when thou art ſurpriſed

plexity, returne with all dili-
to quiet thy heart. 2. And
before admit of no new affecti-
before thou hast offered them
God, 3. and mortified thy wil
desire, 4. which is the surest
to remain in peace. 5.

Chap. XVII.

The pious purposes, are some-
deceits of the Devill, to
our progresse in vertues.
he suggests unto us desires to
against former faults, that
may neglect the present. 1.
fall into selfe-complacen-
2. Therefore thou art to fight
ally with thy nearest foes, and
to irritate them which are
3. unlesse thou art well
d in the acts of that vertue.
not careless of small defects.
Three things make our designs
lesse. First, the relying upon
own strength. 6. Secondly, the
of force to go through with
7. Thirdly, the not le-

velling

veiling as the right end. 8.

Chap. XVIII.

How the Devill strives to
draw us from the way of
This deceit of the enemy is
plished in a sick person,
into impatience, upon
sences, 1. and over-
desirous of health. 2. The
whereof is, to admit of
ses, which thou canst not
lyed in execution. And
swade thy selfe, that either
would not have their
that God would not receive
from thy unworthy hands. 3.
are divers pretences for
cuse, but all unwarrantable.
is explained by an exam
The remedy of all which
parate the paine from the
ded circumstances. 6. And
to desire a freedom from
Crosse. 7. But to conform
to Gods. 8. Yet thou may
use of lawfull meanes, so
heed of self-love.

How to oppose the Devill, striving to deceive us with indiscretion, and pressing us to afflict our bodies. 1. Which though it be sometimes good, yet it must be prudently tempered. 2. For all [illegible] imitate the Saints in austerity of life, but each one may imitate their vertues. 3. Yet beware of the other extreme, which is to addict thy selfe overmuch to delicacies, &c. under pretext of health or the better performance of thy duty; Discretion therefore is the best directour in the matter of mortification. 4. And also in the acquisition of vertues, which must be done by degrees. 5. And one by one, rather than all, or many together, because the obtaining of any one vertue, is a preparation to all the [illegible].

Further advices, for the obtaining of vertues. First, thou must resolve to suffer. 2. Thou must

must bear a great love to
3. Then art to practise it
all occasions. 4. Apply all
ercises to this end. 5. Form
quent acts thereof. 6. Thi
on such passages of Scrip
concern, and commend it. 7.
use of Jaculatory praye
Which being ayded with
wings, will soare up to hea
Above all things, then
make a continuall progres
(For by going forward
strength increaseth.) 11.
then art gotten up the mo
of perfection. 12. Then
to seek out all occasions of
sing vertue, especially
are contrary to thy Sensuali
This being the most
tionate meanes to attai
it. 14. And comming fro
providence, for thy part
profit. 15. The mistake of
rectified. 16. To suffer
tarily by them whom then

to draw vertue from sin
malice. 17. Receive there-
the bitter cup mixed by thy
ly Physician.
how to make use of sundry oc-
in the exercise of one ver-
1. In all occurring accidents
ering, 2. Make acts of
vertue thou then practisest:
ples, in the vertue of Pa-
, Humility, Obedience, Po-
, Charity: 3. As concerning
, thou art to stay in the
of each vertue, thy Di-
must be judge. 4. Yet thou
know thy progresse by these
: First, if thou losest not
in time of desolation; Se-
if the rebellion of thy Sen-
be weakn'd. 5. But take
think thy selfe a Conque-
cause vice may be cloashed
, dresse, and thou hast
to doe. 6. And there-
to look forward upon
yet wantest. 7. And to

purſue thy exerciſes with
and conſtancy.

Chap. XIX.

How our enemy endeavo
make our vertues inſt
meanſall to our ruine.

By making us take
ſure in them. 1. But do
conſider thine owne mi
And marke well what is in
thine owne goods, and w
Gods gifts: What thou ma
eternity, what in time. 4.
good thou canſt doe of th
and what evill thou eithe
migheſt have done; W
thou mayſt juſtly think th
the worſt of all men. 5.
juſt in thy ſelf-accuſation. 6.
not only acknowledge thi
baſeneſſe, but uſe thy ſel
cordingly. 7. And ſtick
amidſt all praiſe or
of others. 8. And let no

of thy good deeds, puff thee with vanity. 9. *For thou wilt the best of them very imperfect,* 10. *And that thou hast colour to glory in them, but excuse thy want of duty.* 11. *Learn therefore Humility, which the foundation of all vertues; without which thou art lesse nothing.* 12. *It being the way to find praise, and God.* 13. *To whom thou bound, for permitting thee scorned; as also to them doe it.* 14. *Be ever wary Devill and of thine owne nation.* 15.

Rash-Judgement; which from Self-esteem, and 1. *The Devill strives open our senses, upon our bours actions; but we must diligent to shun, as he is to plots; First, by denying any sentence.* 2. *Second- by looking homewards upon*

our ſelves, where we ſhal
ſome root of the ſame ſ
blame in them. 3. *If th*
be manifeſt, put a charitab
ſtruction upon it; If men
have recourſe to Gods
judgements, and tremble
proceedings of his Provid
And know, that all Chast
ceeds from Gods good ſpir
all Bitterneſſe from th
vill. 5.

Of the means to ſhel
ſelves againſt the attem
our enemies at the ti
Death. *The way to be th*
querours, is to fall upon
mies before hand. 1.
make timely preparatio
dying now the anſwer
foure challenges our ene
then ſendus. 2.

The firſt is againſt Fai
the remedy is, to retra
thine *Underſtanding*
Will. 4. *And to give*

enemies questions, 5. But
thy thoughts upon Christ
ch. 6.
second assault, is of De-
where thou art to observe
certaine rule, &c. And to
a perfect hope and humble
ence in God. 7. And ne-
to distrust his mercy,
the merits of his Pas-
8.
The Third is, of Vain-glory,
is conquer'd by distrust
of selfe, and trust in
The Fourth is, by False Illu-
against which have re-
to the confession of thine
nothing: and admit of no
ever, though they seeme to
from heaven. 10. After
generall temptations, follow
in particular. 11.

Chap. XX.
That we must never flatter
selves as having subdu
our enemies.

But often renew our exer
for perfection is very high
hard to be obtained. 1. 2.

Chap. XXI.
Of Holy Prayer.

The Fourth maine Weapo
this spirituall warfare. 1. *W*
must have these prepar
First, a Desire to serve God
condly, Perfect Faith: Th
Conformity to Gods will; be
thine own will is subject to er
but the divine will is infall
right. Fourthly, A conne
with practice. Fifthly, Th
giving for received favo
Sixthly, A reflexion upon G
goodnesse and promise;

Christs Passion. Seventhly, perseverance. Prayer must also be strengthned with hope. And though God seems to reject thy prayer, yet perfevere knocking; and always gratefully thanking him, as well when he deny's as grants thy request.

Chap. XXII.

What Mentall Prayer is, and what Contemplation.

Mentall Prayer includes alwayes either a virtuall petition of something, 1. 2. 3. 4. Or an actuall asking of it, by words expressed in the mind. 5. 6.

Chap. XXIII.

How to joyne Contemplation to this inward Prayer. By taking some points of Christs death or passion, 1. And applying his actions to the ver-

tue thou demandeſt. As for ample to Patience. 2. Mark how meekly he ſuffered learning thereby to ſuffer ently thy ſmaller adverſities. And compelling thy will, to up thy Croſſe quietly. 4.

Chap. XXIV.

Of another certaine man of Prayer, by way of praye and meditating together. Conſidering Chriſts merits and the content his heavenly ther took in his obedience. And preſenting them both God. 3.

Chap. XXV.

Of a way of praying by the In terceſſion of the B. Virgin. First, fix thy mind upon th' eternall Father. 2. Conſider ring the content he had in his

(concerning her) from all 3. And the wonders he in her, when she had a 4. Secondly, upon God 5. Lastly, upon the Virgin. 6.

Chap. XXVI.

How to pray and meditate by meanes of the Holy Angels and heavenly Citizens.

First, addresse thy selfe to the Father. 1. Next unto glorious Angels and Saints selves. 2. Dividing them quires, according to the of the week. 4. But every praying to the Blessed Virthy particular Patron, S. Joseph.

Chap. XXVII.

How to meditate upon Ch
Paſsion, and to enkindle th
fections. 1. *By reflexion up*
love and goodneſse. 2. *How*
conſtant hope, 3. *And a ſ*
tuall joy. 4. *As alſo affec*
of ſorrow and compaſsion, 5.
contrition for thy Sinne
With a perfect hatred of the
And to admire Gods bow
conſidering; Firſt, Wh
ers? Secondly, For wh
Thirdly, By whom? Fo
What? Fifthly, How? Si
When and where? 9.

A further Declarat
the profit which may b
from the Meditation
Chriſt's Paſsion, and pa
larly of the imitation
Vertues. The firſt profit
Confuſion at the ſight
imperfections. The ſecon
deſire and demand of par

with a resolution of amendment. The third, a persecution of our passions. The fourth, an imitation of Christs vertues.

Another way to Meditate on the Passion;

By considering, First, how Christs Soule carries it selfe towards the Heavenly Father. Secondly, how the Father towards Christs Soule. Thirdly, how the Soule towards it selfe and it's sacred body. Fourthly, how thy Saviour carries Himselfe towards thee. Fifthly, how thou shouldst cary thy selfe towards thy Saviour. Christ Crucified is the best Booke to reade in, and wherein to learne all vertues; if thou makest fit application to thy particular practice.

Chap. XXVIII.

Of ſenſible Devotion, and Spirituall Dryneſſe.

Devotion is beſt known the effects it produceth. 1. *to make profit of all ſpiri* ſweetneſſe in Devotion. 2. *T* cauſes of Spirituall Dry The Devill, Our ſelves, God. 3. *Search out the* cauſe thereof. 4. *And* on thy accuſtomed practices piety, without ſeeking ou comforts. 5. *Nor pray to* comfort in thy Croſſe. 7. *Bu* to ſuffer for God, is the Prayer, and makes thee devout. 8. *And not the ſ* ing of ſenſible Devotion, Wherein many are decei 10. *What thou art to do* time of diſtreſſe and deſol on. 11.

Cha

Chap. XXIX.

That the worthy frequenting of the most Blessed Sacrament, is an efficacious meanes to conquer our Passions. 1. Meditate the Day before thy Communion, of thy Saviours desire, &c. to come to thee, 2. Who affirmes that his delights are to be with us. 3. And move thy Soule to a reciprocall desire and affection towards him. 5. Then provoke thy passions to battail. 6. Beeing neare the time of Communion, thou art to feare thy selfe, but to have confidence in thy Saviour. 7. After Communion lay open thy wants, 8. And constantly hope for the Divine helpe. 9.

Chap. XXX.

How to excite in us affection of love, by the Sacred Communion. Consider Gods Liberality, especially shewed in the Communion. 2. Weighing Who it is that comes thus to Secondly, what hee gives Thirdly, the eternity of his Love Fourthly, the Purity of his Love Hence breake forth into admiration, and ravishment to thy selfe so highly prized, make an entire oblation of selfe to him. And this being the chief act of Religion, in performe it most perfectly. Then dedicate thy selfe to Service, and freely open him thy heart. 7. But beware of vanity and curiosity. At the time of Communion, Think what thou art going to

That

think, *Adore*, *Implore*. when Domine non sum dignus, is sayd, &c. *humble and confound thy selfe, yet still raising up thy heart with hope.* 8. *Having communicated, entertaine thy guest with amorous expressions.* 9. *And lastly, offer up the holy Son, to his heavenly Father.* 10.

Chap. XXXI.

Of spirituall Communion. 1. *How mayst thou often communicate.* 1. *By frequent desire.* 2. *And it is an excellent exercise against passions.* 3. *If thou makest this right use of here prescribed.*

Chap. XXXII.

Of Thanks-giving.

All goodnesse is from God. 1. *To whom therefore all gratitude*

tuds is due. 2. First, th
fore, acknowledge his godd
and then thine owne unwor
nesse. 3.

Chap. XXXIII.

Of the perfect oblation of th
selfe to God.

First, consider Gods gr
nesse and glory. Secondly, a
and acknowledge him, C
Thirdly, Offer up all thy inc
in any thing. Fourthly, u
all to the Merits of Christ, p
senting both together to
eternall Father. 5. So like
in offering thy works of pie
How to offer up Christs Ag
for our offences. 7.

Another manner of perfect
Oblation.

Christ here on Earth, offer
not onely himselfe, but also
us, to his Father; makt

same Oblation. How to [illegible] the sincerity of thy ob-[illegible].

Chap. XXXIV.

How to Petition for Divine Grace.

First, Encourage thy selfe [illegible] confidence in Gods Good-[illegible]. Secondly, Joyne humility [illegible] this confidence. Thirdly, [illegible] thy Petition with fervent [illegible]: the want whereof hin-[illegible] the effects of our demands. [illegible]rthly, Let not thy Petition [illegible] Charity, Perseverance, or [illegible]gnation.

Chap. XXXV.

Some short observations concerning Meditation.

First, Read over-night the [illegible] of thy Meditation. Se-[illegible]dly, reflect upon it in the mor-[illegible]. Thirdly, Weigh his Ma-

jesty

jesty with whom thou art to conferre. Fourthly, Begin thy Oblation, and Petition. Fifthly, Apply thy senses to the mystery. Sixthly, Beg what thou intendest to obtaine. Seventhly after this begin with thy first point, 8. and beware of soaring high mysteries, 9. Or of flying off before the time allowed for Prayer be expired. 10. In the end reflect how thou hast behav'd thy selfe. 11. And be sure to order well the matter of thy Meditation.

Chap. XXXVI.

An exercise before the sacred Communion. 1. The conformation of the place. 2. Beg of thy Saviour to fit up thy poor house. 3. Think what guest is to lodge in it. 4. Why he comes, 5. and to whom. And lastly, present thy petition.

Chap. XXXVII.

How wee may devoutly offer up the Sacrifice of the Masse. 1. Free thy fancy from all outward Objects. 2. In vesting thy selfe, marke each mystery. 3. Let thy outward deportment be decent. 4. and thy inward composition, correspondent. 5. In thy first Memento, *To Christs holy Head; To his right hand; To his left-Hand; To his sacred Heart; To his right-Foot; To his left-Foot. 6. In thy second* Memento, *Unite thy affection unto Jesus Christ now present in the Sacrament.*

Chap. XXXVIII.

An exercise after holy Communion. 1. Representation of the place. 2. Imploration of Gods Grace.

Grace. 3. *Consideration, of him whom thou hast within thee, and of thine owne unworthinesse.* 4. *Petition.*

Chap. XXXIX.

A Dayly Examen. 1. *In every Morning thou art to make three acts, of Thanksgiving,* 2. *Of Oblation,* 3. *Resolution. Secondly, at night thou art to examine thy self, beginning with a generall acknowledgment of Gods Favours. Then begging his Light and Grace, next, descending to particulars.* 6. *And indeavour to get a true sorrow for thy sins. And lastly implore pardon for the past, and protection for the future.* 8.

Another Method of Examitation.

By questioning thy self, First, wherein thou hast offended. Secondly, what occasion'd it. Thirdly, how thou hast practised virtue.

XL.

Being a Conclusion of the whole Book.

This little Book, well practised with perseverance, is sufficient, supposing thou fightest manfully, without being terrified at thy enemies power, though the victory seemes to come on never so slowly.

FINIS.